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"LIBERTY, HOLINESS, LOVE"

DAVID REED, PROPRIETOR. BOSTON, SATURDAY, DECEMBER 9, 1848. N. S. FOLSOM, EDITOR

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A HOME SCENE AT NEWPORT.

[From Channing's Memoirs.]

"Up usually, in the morning, before any of his guests were risen, his quick step was heard upon the gravel walk, and looking from the window, one saw him, with his shawl or gown wrapped round his shoulders and the dogs gamboling by his side; passing amid the shrubbery, and stopping each moment to gaze, as a newly opened flower, a gleam of sunshine on the dewy lawn, or some passing bird scattering drops from the branches, caught his eye. His own expression—'When I see my friends after the night's separation, let me receieve them as new gifts from God, as raised from the dead'—describes precisely the character of his greeting. The beaming eyes, the radiant smile, the grasp of the hand, the joyous tone, all spoke to the spirit. His simple meal of coarse wheat bread and cream with a cup of tea, is lightly dispatched, and then he passes into the little room where his books and papers are awaiting him! For an hour or more he writes down thoughts suggested in the wakeful hours of night or in his morning walk. The family are now ready for prayers, and guests and domestics, young and old, are assembled in the parlor. There, with the Bible upon his lap and some child by his side, whose hand and eye he guides across the page, he reads a favorite passage from the Psalms or New Testament, illustrating obscure points with a few words of explanation: all then kneel, and a short petition is offered, so simple that the youngest and most ignorant can take in its meaning, so profound in sincerity that the most spiritual find their longings fully expressed, so precise that the special want of each member of the circle seems felt and remembered with appreciating sympathy. After a few pleasant words on plans for turning the bright hours to the best use, the happy group disperses: the children or young people to their lessons, he to his work. Every hour or half-hour, more or less, according to the state of his health or the beauty of the day, he throws his gown around him and takes a turn in the garden. At these times the observer is struck with the calm concentration of his look, and the deliberateness of his step. Occasionally the lips move, words are murmured, and slight gestures of the hand show the intense working of the mind. In a few moments he is again seated at his table, his rapidly flying pen shows how full is the current of his thoughts. A few hours of this labor exhausts him for the day, and, reluctantly putting aside his papers, he summons his young friends. They are reading together some history or work on philosophy, and, in the summer-house or piazza, the time glides swiftly away till dinner. And now the long summer afternoon invites all abroad to pleasure excursions. If the wind is from the south, and the distant roar gives token that the ocean is swelled by the influence of a storm at sea, preparations are made for a visit to the beach. Happy the guest who is to ride with Dr. Channing in his chaise. It is a most plain vehicle, and the horse knows well that he may trespass almost without remonstrance on his master's good nature. Under the genial influence of nature and local associations, all restraints are loosed, and he pours forth from the springs of his experience the fullest streams of wisdom and graceful eloquence. One is irresistibly prompted to open the inmost secret to his father-confessor, to ask light of perplexed passages of life and strength in peculiar trials. And this trust is met by a kindness so delicate, so impersonal, yet so penetrating that the spirit feels that it is even known better than it knows itself." [Vol. 3, p. 433—436.

LAURA BRIDGMAN.

BY MRS. E. W. FARNHAM.

[From the Prisoner's Friend.]

Laura Bridgman was brought to this Institution eleven years ago. She was then eight years of age when Dr. Howe took her in charge for the purpose of attempting the education of her mind.

From that time Dr. Howe's Reports are the best and most interesting evidence of her condition and progress. * * * *

Six months after she had left home, her mother came to visit her; and the scene of their meeting was an interesting one.

The mother stood some time, gazing with overflowing eyes upon her unfortunate child, who all unconscious of her presence, was playing about the room. Presently Laura ran against her, and at once began feeling of her hands, examining her dress, and trying to find out if she knew her; but not succeeding in this, she turned away as if from a stranger, and the poor woman could not conceal the pang she felt at finding that her beloved child did not know her.

She then gave Laura a string of beads which she used to wear at home, which were recognized by the child at once, who, with much joy, put them around her neck, and sought me eagerly, to say that she understood that the string was from her home.

The mother now tried to caress her child, but poor Laura repelled her, preferring to be with her acquaintances.

Another article from home was now given her, and she began to look much interested; she examined the stranger more closely, and gave me to understand she knew she came from Hanover; she even endured the caresses, but would leave her with indifference at the slightest signal. The distress of the mother was now painful to behold; for although she had feared that she should not be recognized, the painful reality of being treated with cold indifference by a darling child, was too much for woman's nature to bear.

After a while, on the mother taking hold of her again, a vague idea seemed to flit across Laura's mind, that this could not be a stranger; she therefore very eagerly felt her hands, while her countenance assumed an expression of intense interest: she became very pale, and then suddenly red; hope seemed struggling with doubt and anxiety, and never were contending emotions more strongly depicted upon the human face. At this moment of painful uncertainty the mother drew her close to her side, and kissed her fondly, when at once the truth flashed upon the child, and all mistrust and anxiety disappeared from her face as with an expression of exceeding joy she eagerly nestled to the bosom of her parent, and yielded herself to her fond embraces.

* * * * * * *

Laura accompanied her mother to the door, clinging close to her all the way, until they arrived at the threshhold, where she paused and felt around, to ascertain who was near her. Perceiving the matron, of whom she is very fond, she grasped her with one hand, holding on convulsively to her mother with the other, and thus she stood for a moment; then she dropped her mother's hand—put her handkerchief to her eyes, and turning round, clung, sobbing to the matron, while her mother departed, with emotions as deep as those of her child.

After she had been three years under instruction, a very gratifying account is given of her progress in the use of language. Pronouns, verbs, articles, &c. begin to fill up her before broken speech. She no longer speaks of herself in the third person, and her store of ideas has been greatly enlarged. The light which before stole into the darkened chambers of her mind by the smallest apertures, has now found freer entrance and is quite an illumination to her. She thinks quite acutely on many subjects. Take the following passage:

Her teachers talking with her one day about her doll, told her it could not feel; that flesh and skin had feeling, but not kid and wax. 'But,' said she, 'why cannot man make flesh doll?' Where could he get his flesh? was the answer. 'Take from cow;' said she. Immediately afterwards, talking of horses, she said, 'Did you ever put your father's horse on ice?' Yes! 'Was he happy?' Yes! Did he smile?' No! 'Then how did you know he was happy?'

Care has been taken to prevent the introduction of religious dogmas into her mind, and Dr. Howe in his Report for 1843, admonishes those who are disposed to instruct her in them, since they know not how far in doing so they may interfere with the general plan of the Institution, and to 'show the complexion of her thoughts on spiritual subjects, he gives the following conversation. Laura knew that one of the pupils had been very ill.

After his death I proceeded to break it to her. I asked her if she knew that little Orin was very sick. She said yes. He was very ill yesterday forenoon, said I, and I knew he could not live long. At this she looked more distressed, and seemed to ponder it deeply. I paused awhile, and then told her that "Orin died last night." At the word died she seemed to shrink within herself,—there was a contraction of the hands—a half spasm, and her countenance indicated not exactly grief, but rather pain and amazement; her lips quivered, and then she seemed about to cry, but restrained her tears. She had known something of death before; she had lost friends, and she knew about dead animals, but this was the only case that occured in the house. She asked about death and I said, when you are asleep does your body feel?' 'No, if I am very asleep.' 'Why?' 'I do not know;' I tried to explain, and used the word soul; she said 'what is soul?' that which thinks, and feels, and hopes, and loves, said I, to which she added interrogatively, 'and aches?' Here I was perplexed at the threshold, by her inquiring spirit seizing upon and confounding material and immaterial processes. I tried to explain to her that any injury of the body was perceived by the soul; but I was clearly beyond her depth, although she was all eagerness to go on. I think I made her comprehend the difference between material and spiritual operations. After a while she asked, 'were is Orin's think?' It has left the body and gone away! 'Where?' To God in Heaven. She replied, 'where? up? (pointing up) Yes! 'Will it come back?' No! 'Why' said she. Because his body was very sick and died, and soul cannot stay in dead body. After a minute she said, 'is breath dead? is blood dead? your horse died, where is his soul? I was obliged to give the very unsatisfactory answer that animals have no souls." She said 'eat does kill a mouse, why? has she got a soul?' Ans: 'animals do not know about souls, they do not think like us.' At this moment a fly alighted upon her hand, and she said 'have flies souls?' I said no. 'Why did not God give them souls?' 'Alas! for the poverty of her language, I could harhly make her understand how much of life and happiness God bestows even upon a little fly!

Soon she said, 'Can God see, has He eyes?' I replied by asking her, can you see your mother in Hanover? 'No!' But, said I, you can see her with your mind, you can think about her, and love her. 'Yes,' said she; so, replied I, God can see you and all people and know all they do; and He thinks about them, and loves them, and He will love you and all people if they are gentle and kind and good, and love one another. 'Can He be angry?' said she; No! He can be sorry, because he loves all folks, and grieves when they do wrong;' 'Can He cry?' said she. No! the body cries because the soul is sad, but God has no body; I then tried to make her think of her spiritual existence as separate from her bodily one; but seemed to dislike to do so, and said eagerly, 'I shall not die;' some would have said she referred to her soul, but she did not, she was shrinking at the thought of physical death, and I turned the conversation. I could not have the heart to give the poor child the painful knowledge before I had prepared the antidote. It seems to me that she needs not the fear of death to keep her in the path of goodness.

I have approached her when she has been sitting alone in the evening, unconscious that any one was near, or that light surrounded her, and found her face radiant with the joy of unuttered thoughts, and I have often wondered whether or not if her eyes and ears had been ever opened to the sights and sounds that shock us, she would have had as few ungentle, disturbing, thoughts or emotions as now agitate her. Her condition has been one of protection as well as of privation. The wisdom, purity, and delicacy of the minds which have educated hers and been, as it were, the lenses of her darkened spirit, have been as a mighty, and scarcely less than all sufficient shield against the grosser influences that would otherwise have beset and poisoned her nature. It is fearful to think how far in an opposite direction one so purely dependent might have been carried, had her lot been cast with less refined and noble minds than those which have bent their untiring energies to make her future years blessed.

SWITZERLAND.

[From Rev. H. W. Bellows' Correspondence in the Christian Inquirer.]

HEIDELBURG, August 17, 1848.

At one place in the route, near a very narrow passage called the "Mal pas," we came upon an immense stone which had fallen only a few hours before from the mountain side, and now blocked up the way. It was large enough to have buried a mule and his rider beneath it, and would have proved a very difficult grave-stone to move from its position. We managed to follow a flock of goats that insisted on being of our party—round the rock, and experienced a new respect for the perils of Alpine travelling. On crossing the frontiers of Savoy, we found the bridle-path defended by a custom-house against smugglers. By a rule of the government, all mules that pass into Savory from Switzerland, are obliged to leave a certain sum of money as a pledge for their return, and this is proportioned to their age, a point decided by an examination of the mule's mouth. As we understood nothing of all this until afterwards, the rushing out of the official who seized our mules, one after the other, by the jaws, and seemed to be looking down their throats, had a sufficiently comical and extraordinary appearance. A few miles further on, we caught our first view of Mount Blanc. The weather was very clear and the summit entirely free from clouds, and our first sight of the Monarch was under circumstances such as must have been satisfying to his pride, if he has the infirmity of other sovereigns. We found after a short experience that his mountain majesty has not the affability and accessibleness which modern rulers cultivate, rarely deigning to leave his palace of clouds, and like the pope, often extending only his foot to the salutation of his subjects.

It is impossible to withhold the mortifying confession, that Mount Blanc did not seem to us to be up to his reputation. It would have required at least that one of the neighboring aiguilles—the Aiguille de Dru, for instance—should have stood upon his shoulders, to meet our conceptions of the sky-piercing monarch of Mountains! The shape of the Mountain is not favorable to the effectiveness of his height; it does not terminate in a pinnacle; and when seen from below, two of its lower summits dispute the crown. These circumstances, however, are only so many occasions of the more perfect triumph of Mount Blanc, when viewed from a proper elevation. Like all other travellers, we climbed the Flegere to see the Monarch. From a height of about 4000 feet above the valley of Chamouni, directly on a level with the Mer de Glace, which was precisely opposite and in full view, we looked upon Mount Blanc at the head of his mighty platoon of mountain pikes. Nothing can surpass these peaks in elegance and effectiveness. They are seen perhaps more than any mountains in the world, the romantic idea of a mountain formed in childhood and haunting our imagination forever after—the mountains of the Frontispiece in the geographies, bald, sharp, rocky, and immeasurably high. Towering far above these, stands Mount Blanc himself, gaining from this point of view a special grandeur, from his unlikeness to the Needles that follow rather than surround him. He compares with them, as the great Dome of St. Peters with the ambitious spires of Strasburg and Vienna, which obtain their elevation only by dwindling into nothing. So Mount Blanc lifts its vast head into the clouds, and seems to have a calm, broad, collected being in the dizziest heights. No crown ever sat more easily and securely than his. The peaks about seem standing on tip-toe, and pointing their fingers upwards to increase their height, while Mount Blanc looks as if sitting at his ease and fully capable of standing a mile higher—if he chose to rise. The elevation of the actual summit above the Dome de Goute, which from below is often taken for it, is very manifest. The vast expanse of unbroken snow which forms the top of the mountain is grandly contrasted with the naked peaks about it, and the forests of green that flourish beneath it.

The ascent of Mount Blanc is no longer considered a mortal struggle, and were it not for the great expense with which the government has seen fit to cumber it, many people would attempt it every year. However foolish, sensible people may think the enterprise to be, of toiling up through forests rocks and glaciers, into regions of perpetual snow, at the risk of frozen feet and ears, with only one chance out of ten of seeing the prospect from the clouded summit, and with no other reward except the satisfaction of having been upon the top of the highest mountain in Europe; yet, and notwithstanding, we must confess that the challenge which such a height throws into the face, would be a constant provocation not long to be borne, were we on the spot; and that the pleasure of standing on the top, in the denset mist that ever yet wrapped its head, would to us be an adequate compensation for any toil, short of actual peril, encountered in the ascent; and we are inclined to think that a considerable portion of the wise, who sneer at the ambitious few who have owned that they went up Mount Blanc for the pleasure of saying they had been there, would gladly give their gold snuff-boxes to have it well over, and the glory theirs for the rest of their natural lives. There is an irresistible charm in scaling mountains, and we have climbed too many with poor prospects but great satisfaction, to believe that people go up chiefly for what they can see. For our own part, the pleasure of overcoming the difficulty, the pride of proving the excellence of wind and muscles, with the exhilaration of an enterprise in the open air, and the natural love of being on high places, are enough to make the ascent of mountains irresistibly attractive. The air upon mountain tops is singularly exhilarating, even though it be as we have ourselves observed, attended with a slight stricture upon the lungs.

An excursion to the Mer de Glace is a regular part of the duty at Chamouni. After an ascent of about 4000 feet above the valley, by a very steep and fatiguing path, we reached a point where the Glacier lies so nearly level that it appears like a lake of deeply agitated waves frozen at the height of their commotion. In attempting to walk upon the surface, we soon saw the peril which an unaccustomed foot would encounter there. Deep fissures yawned, with very slippery and inclined intervals between them. A high wind, with a pelting storm, which caught us upon the Glacier, added to the unsteadiness of our balance and to the slipperiness of our footing. Without the aid of a stout and iron-shod Alpen stock, we should have felt the passage to the shore somewhat problematical. The deep blue color of the ice in the clefts seems now to be thought only the natural hue of pure water,—as blue is the natural color of the atmosphere. The magnificient aiguilles of the range of Mt. Blanc are nowhere more effectually seen than from the Mer de Grace, about which they bristle like daggers springing from the hilts of emerald and pearl.

At the little chalet upon the Montanvert, just on the brink of the Mer de Glace, we encountered a pleasant surprise. Upon entering the common room, we saw a party of six or eight strangers talking very earnestly in French, as they sat about the table enjoying some refreshment. The first word that caught our ear was an inquiry respecting the propriety of enforcing an assent to the doctrines of the Trinity! One gentleman, evidently an Englishman, appeared to be drawing out the religious views of the rest of the party, who as manifestly were Unitarians. He presently announced himself an English Unitarian minister,—they as students of divinity at Geneva, holding substantially the same sentiments; and all were not a little surprised to find an American Unitarian minister unable to withstand the disposition to break into the party and claim brotherhood with them. We had a very interesting re-union, to which the singularity of the meeting largely contributed. The young men had recently received a letter from the members of the Theological School at Cambridge, a continuation of a correspondence which has existed ten or fifteen years, and from which they professed to have derived great pleasure. This was the second surprise of a professional sort our journey has afforded us; the first being the accidental meeting of two brethren in Florence, with whom we enjoyed a delightful Sabbath service after the manner of our own precious faith.

The valley of Chamouni is an exquisite spot, a narrow strip of fertile land, chequered with a various and careful culture, fenced about with mountain precipices, through which here and there the white glaciers force themselves into the very bosom of green fertility. The contrasts of high and low, of savage barrenness, and sweet, mild fruitfulness, of summer and winter, of sheltered vale and exposed wountain top, give Chamouni a charm which grew upon us with every hour. The evening before we left, we visited at twilight the cascade of the Pelerin, a peculiar waterfall, where the stream, pent in by a groove it has worn in the precipice, descends in a body and rebounds in a beautiful curve from the face of a rock which lies happily in just the position to produce this beautiful effect. As we left this wild spot, the moon was just rising upon Mt. Blanc; and while the sun illuminated its tall summit with his parting beams, the moon just gilded the valley he had forsaken, and shone upon the sharp pinnacles of the beautiful Glacier du Bossons, over part of which our steep mule-path lay. The bells of the herds of cows and goats going to their folds, the noise of waterfalls, the careful motion of our patient mules, as they trod daintily among the stones of our difficult way, the mixture of the lights of the sun and moon, the prospect of the fertile valleys below, and the presence of the great mountain that hung over us, all combined to make the hour inexpressibly affecting to the imagination, and to fasten its scenes forever in the picture-gallery of memory.

A copy of Professor Forbes's work on the Glaciers, (we are sorry to forget the exact title of so instructive and pleasant a book,) which the author had left in Chamouni, in token of the attentions of the village curate, afforded us a most satisfactory account of the various theories which have been held in regard to the motion of these immense bodies. Two theories have hitherto divided observers: one supposing the Glacier to descend by simple gravitation, as one heavy body might slide over another,—the other supposing the motion to be occasioned by the alternate freezing and thawing of the water in the numerous crevices of the Glacier, occasioning an expansion in every direction, and of course downward as well as otherwise. The objections to both these theories are so manifest on the spot that it is amazing they were satisfactory to anybody. The Glacier, an immense body of ice, lying often times at an angle of only five degrees, is frequently only a quarter as wide in one part of its course as in another, and one might as well expect a key to turn in a lock expressly made the direct reverse of all its wards, as a solid Glacier to slip in a bed of such irregular width. The other theory is based upon a mistaken hypothesis, it being now settled that the water in the crevices of the Glacier does *not* freeze and thaw in the manner supposed. Professor Forbes's theory is, that the Glacier is not, according to both previous theories, a solid mass, but an imperfect fluid, which flows like lava, only much more slowly, being, in the case of the Mer de Glace, at the rate of about two feet in twenty-four hours; and certainly this not improbable supposition on the face of it recommends itself most forcibly on the spot, and seems to account perfectly for the many perplexing phenomena of the Glaciers. We cannot too stiongly recommend those who have been interested in Professor Agassiz's lectures on the Glaciers, to read Forbes's work, which will throw a vast amount of additional light on the subject. H. W. B.

[From the Boston Daily Advertiser.]

A VISIT TO THE WATER WORKS.

The following description of a visit to the more distant portion of the Boston Water Works, is published by permission of the gentleman to whom it was addressed:—

BOSTON, Nov. 3. 1848.

MY DEAR SIR:—You ask me to give you some account of *a day among the waters*, and I do so with great pleasure, for it was a day of deep interest and perfect satisfaction.

You know that I was not originally in favor of the project, when first started, of bringing Lake or River by an artificial channel into this city of springs and water-brooks, because the necessity for it was not obvious, while the cost was certain, and in the then condition of our city, somewhat alarming. But the condition of things greatly changed. The city grew more populous, and pure water less abundant. There was a more pressing want, and much larger ability to meet it. It was a gigantic effort to be sure, but it comported with the enterprise, the energy and the wealth of our community; and I joined heart and hand with the gallant company, when in August, 1846, the City Government commenced its first operations at the Lake. Two years and two months only have elapsed and the water is here. We have seen it throwing itself eighty feet in the air, in a form of inimitable strength and beauty, and flowing in a quiet and regular stream under the eaves of one of our principal Hotels, at nearly the highest habitable residence in the city.

It is here—in a time so surprisingly short, that they who were fearful it would never be brought here at all, are compelled to give a new direction to their inquietude, and to distrust the permanency and solidity of the Conduit by which it is conducted to our dwellings.

Let me assure you that, so far as my humble judgment may be of any value, the work has been brought to its present successful and speedy result by the exercise and the developement of high scientific and profound artistical skill, and owes the rapidity of its progress to a combination of intellectual and paysical powers, which will be as honorable to our community as are the enterprise and liberality in which it was projected.

I have had some opportunity of seeing many similar operations, but none with which this will not compare very favorably, whether the comparison be in regard to the time, the labor, or the skill.

In regard to the expense, it becomes one to speak with less decision until the accounts are all posted; but it is most obvious that so far as the works meets the eye of an observer, he will not fail to admire the judicious combination of strength and beauty with an elegant taste that does justice to the laudible pride of our people, and with a severe and classic simplicity which has wasted nothing in superfluous ornament.

It was one of the finest mornings of our Indian Summer that a ride of an hour in the cars of the Worcester Rail Road brought me to the margin of Lake Cochituate, and to an acquaintance with the intelligent superintendent of the works there—Mr. Sickles. The margin of this beautiful sheet of water is cleared of its under-brush and vegetable matter, and the bright and pellucid stream seemed to indicate the utility for which it is destined. Great labor has necessarily been bestowed upon the grounds, so as to give a proper rise to the water, which passes to its new destination through receptacles covered by a stone Gate-House, in which they are contained. A coffer-dam which had been built at considerable expense for the purpose of constructing these receptacles was in process of being removed, and much of the under-giound construction will be forever out of sight.

I am not aware that there is anything peculiar in these constructions at the Lake. Yet here as every where else in the course, science had its high duty both in giving a proper direction and descent to the stream, in anticipating and guarding against accidents, and preserving the current in a continuous flow, so that when, by time or chance, renovation or repair may be required, it may be readily made. Unskilful men had surmised that even here there was a great fault and that the water would either not flow at all, or flow too slowly on its way. The first experiment proved the correctness of the judgment of the Engineers, and demonstrated also that a swifter course would have diminished the height to which the water would rise in the city, besides endangering the safety of the Aqueduct. All here is stone or iron. No less durable material is admitted, and ages long as those in which this water has slept in its tranquil bed must again revolve, before by the common occurrences of time, those works will be subject to decay. My attention was drawn to the mighty power which man must hold in his hand over so great a volume of waters when he sends them on a new destination; I was attracted to a consideration of the resistless force which even this quiet lake exercises over the tributary stream that is drawn from it during all the long errand on which it is sped; and how this force is measured, meted out and controlled by those contrivances of human intelligence which is a gift to man from the goodness of its Creator, and I assure you of the gratification I felt at that exercise of genius which thus comes in competition with nature herself and makes her established laws obedient to the welfare of our race.

The water after leaving the Lake is carried in an under ground Aqueduct eight miles to the margin of Charles River. The stupendous labor of this grand construction from the Lake to the River is now in a great measure forever buried up, but the inequalities of the natural surface of the earth show you where it is carried below and where, notwithstanding its regular and gradual descent, it rises above the common highway.—There are two remarkable points of elevation, one where the Aqueduct is carried over the county road upon a stone arch spanning the road from side to side,—the other where it arrives at the margin of Charles River and is made to descend and rise again through two inverted syphons, the capacity of which is large enough for the required supply of the estimated population of our city for twenty years. A provident forecast has prepared the means of adding, at comparatively small expense, one third more to the present means, whenever it is required. On each side of the river, where these syphons are connected with the Aqueduct, are Gate Houses of stones, within which are such arrangements as enable the Superintendent to control the reception and delivery of the water, in part or in whole, at his pleasure; and below the bridge a Waste Weir enables him to turn its whole current into Charles River whenever it is desirable to inspect the interior of that dark channel through which the Lake is now taking its gentle but compulsive course.

It was my object to examine these ingenious and curious constructions, in which science and mind triumph over inert matter and control the elements even in their rage. Under the care and with the aid of the chief engineer, Mr. Chesbrough, I had the most favorable opportunity for a critical and efficient inspection, with every means of illustration necessary for the purpose, and I sat down with an intention of giving you the details of contrivances so simple that they seem perfectly easy, and so efficient that they are completely successful, and yet withal are absolutely the result of a deep knowledge of the laws of hydrodynamics in all their extent and modern improvement; but I feel that, without models or diagrams, it would be impossible to give you a clear impression of the exceeding beauty of the design or success of the execution; and you must either go yourself with the advantages which I had, and examine the construction with your eyes, or take my word for it that not Boston only but Massachusetts and New England will be proud of this structure, as one of the noblest monuments of civil architecture existing in the country. The resident engineer entrusted with the immediate direction of this portion of the work, was Mr. McKean.

In addition to the parts of the work of which I have already spoken, there are several waste weirs, four, I think, with suitable neat stone buildings to protect and preserve them. You understand by a waste weir a construction to let off, by a lateral outlet, any quantity of water which rises in the Aqueduct above an ascertained level, and by which also the water may be lowered beneath the standard level whenever circumstances may require.

These are constructed with great care and skill, of stone and iron maretials, and the gates are moved with surprising ease in their grooves, by cranks operated by hand at the surface of the ground.

They present a handsome appearance on the road, and are admirably well adapted to their purpose.

Of the two reservoirs beyond the limits of the city proper, and the huge and yet unfinished structure within it, nothing need be added to the general remarks made on the whole line of work. They are built for posterity, for ages of future time, when the country and its inhabitants shall have changed in all its institutions and character, and travellers, in some far away centuries yet to come, will look upon these gigantic ruins of a lost people as the present generation admire the vast tumuli of the Western States, without knowing by whom or for what purpose they were built. Governments may be overturned—Generations of men may fail—The race may disappear from its original place on the globe; but the monuments of human skill, and the accomplishments of human intellect outlive the records of history and the ravages of time.

The object of all this labor and expense is not to bring merely water, but *pure* water—water fit for the comforts, the wants, the health and the luxury of the masses—water which may be drank without injury and in which men, women and children, may wash and be clean.

Such was the water of this peninsula in the days of Blackstone, when he lived in a solitary house not far from "Fountain Basin." It has long ceased to be so with a great part of the water in daily use. Such deterioration is common in a crowded and growing city. The new stream is now pure at its source, and may be kept so. Care is taken to preserve its crystal character from all manner of stain. Its sources will be supplied from the heavens, and it will flow safely to and from the bosom of the Lake. It comes from a depth not reached by superficial impurities, and is covered in its progress from everything that defileth.

Such is this great blessing for which we owe so much to heaven, and, by the blessing of heaven, are much indebted to man. There has been a great duty imposed on those who have the oversight of this immense work. It has involved an amount of labor of mind, of responsibility and care beyond the proportion of ordinary public service.

In this country there was great want of practical experience on such subjects, and the science itself everywhere needed the sanction of success to confirm its most plausible theories. Sleepless nights and watchful days have been devoted to its accomplishment, and, thus far, not only without any seeming serious mistake, but with the proudest satisfaction of overcoming seen and unseen difficulties, and bringing the whole design to the happiest result.

It is to be hoped that the future participation of this copious stream will confirm all the blessings it is expected to bring with it.

Very truly, your friend,

To ——— C——.

[From Rev. H. D. Kitchel's Prize Essay on the Liquor Traffic.]

WHAT IS OUR ENTERPRISE?

The great object of the Temperance Reformation is, to educate on this point the moral sense of the whole population, so that as speedily as possible Intemperance, with all that produces and sustains it, shall be regarded and treated as a crime. This, from the beginning, has been the real import of our work. And through all the apparent defeats and temporary reverses which we have witnessed, this design has been steadily advancing towards a happy issue. We have undertaken, in this Reformation, to renovate the entire social body—to eradicate the strange prejudices and customs which have come down to us from the old Days of Drink—to enlighten and purify and elevate all classes of men—in a word, to re-educate society and carry it over bodily to rational views and right practice.

We have found it no brief and easy work.—Patience must have large part in it. The object being a great popular moral change, every principle must be tried, the experiment at every step must be tested. Positions which were long since taken by those advanced in the work, are thrown back to be sifted by the people till they work themselves out clearly among the mass of the community. The aim is not to see how speedily a few, or even a large part of men, can perfect this reform in their own views and practice; but how soon the whole body can be moulded over. Therefore we go slowly. No such work can be done swiftly.

And yet let no man grow faint in heart or hand. This great revolution will surely be accomplished. From the day of the first effort, all along through these many years of argument and entreaty, through all the successes and the reverses, the bright days and the dark, the great purpose has been steadily progressing. And, considered aright, the progress has by no means been slow. The first generation has not yet passed away since this reform was vigorously begun. Many who were in the first onset, still live to render it efficient service, and to cheer us in the struggle. Yet in this one generation what changes have been witnessed! And what elements have been prepared assuring us of more blessed changes yet in the future! They who can best remember the times of darkness and drink, thirty years ago, will most readily concur in the belief that the work is more than half accomplished—that the widest and by far the most difficult passage, through which the social body is moving in its transition from that first to the second condition just described, is already passed over. Much labor still awaits us; yet so far from yielding to discouragement, a strong and happy confidence should fill our hearts. No changes remain so great, so difficult, as those which have already been achieved. We have carried the Reformation to the point where no power can turn it back, or place it under permanent check. It may be cried down here and betrayed there—it may still have its local and temporary reverses; but as a whole, the great purpose is advancing. The strong tide sets onward. The surface may be swept hither or thither by the breeze, but the under current holds broadly and deeply on its course, and presses onward with a steady and resistless force. Insensibly the whole body of society has changed and is changing. The leaven is working in all. Light has been poured abroad, till, willing or unwilling, the people understand this matter. Men know the nature and tendency of these drinks. We have nearly the whole of the quite young. Even those who resist us are themselves changed.—Many denounce and ridicule this reform with breath which it has saved for them. Let us have patience—a steadfast, hopeful, patient activity. The change is working slowly that it may be deep and sure. It has gone forward, and is still proceeding, as rapidly as so great a body can be moved in a moral change.

HOMES FOR THE POOR.

A plan has found considerable favor in Scotland among benevolent men, which aims at providing good and comfortable houses at low rents to families with small means. An association, with this object in view, will in the first place seek a dry and airy location, in the vicinity if possible of the open country, where fresh air is abundant and the scenery pleasant, and where space can be afforded for gardens and grass plats. The houses are planned with a view to health, convenience and economy, and are leased to respectable and careful persons on very moderate terms. It strikes us that this plan manifests a judicious benevolence, and accomplishes important social results, without any cost except the attention necessary to carry it out.

It is astonishing to consider the amount paid for rent by the laboring poor, and this too for rooms often uncomfortable in winter and summer, and so dilapidated, gloomy and exposed to annoyance without, as to be unfit for human use. Many who toil hard and long, at the needle or the wash tub, for a few shillings, find that a quarter or a third of their earnings must be paid for the room or two which they live in. It is undoubtedly the fact that much of the dilapidated property of this city, situated in the most close, filthy and unhealthy streets and lanes, pays a higher rent than any other. These old, gloomy houses are let out to numerous tenants, by the week, at rates which in the aggregate are very large sums. But not only do poor widows, plain sewers and washer-women, and others who contrive to live in one or two rooms, feel the severity of their rent tax, but in truth in all our cities and large towns, the laboring classes of all grades, the mechanics, clerks, and in short all who are not pretty well supplied with money, find it difficult to obtain suitable houses in which to live and train up families.

There is here a wide field worthy of the thoughtful regard of philanthropic men. There ought to be *homes for all people*. Homes in which comfort and quiet may be enjoyed. Homes not invaded by the pestilential air of filthy neighborhoods—not shut out from the sunshine and the summer breeze—not surrounded by vices which shock innocence and virtue. We want homes where all the kindly, sanctifying hopes and joys of family love can flourish, unmixed and unclouded with the constant thought that our landlord's claim exceeds our ability. A judicious benevolence applied to this subject, would soon reap a glorious harvest of social enjoyments and family and neighborhood virtues. [N. Y. Evangelist.

From St. Stephen's Chapel Report of the Mission to the Poor.

HATH NOT GOD CHOSEN THE POOR?

An Irishwoman, who, by her own and her husband's daily earnings, relieves more distress, comforts more sorrowing ones, and procures more places for her poor countrymen and women than, I believe, any two families in the city, had, on occasion of some great national (Irish) day, determined to celebrate the festival as they used to, *at home*. Though poor, they were clean, snug people—thanks to the good wife—and, though humble, they were independent—lived within their earnings; and though like

"The cobbler who lived in a stall
Which served him for kitchen, for parlor and hall,"

they had but one room, she intended to call in some of her own people to be merry with them. The good wife struggled to have the peculiar national dishes prepared, to do honor to old Ireland. On the morning of the *day*, an emigrant ship arrived at our city, and in the course of the forenoon, one of the families found their way to the home of this kind-hearted woman. Her lotted-on feast was hastened, and set out for these people from dear Ireland. She waited upon them, and dined herself through her eyes and her heart. She prepared something else for her husband and children, and her friends were uncalled to the dinner. This woman is a Roman Catholic.

A girl of eighteen was living with her mother-in-law, her father being dead. The mother-in-law was of a cross, ill-natured, unhappy temper. She treated the girl unkindly, cruelly, wickedly. The girl, however, bore all with religious patience, and with respect for the wife of her deceased father, serving her, and working for her, humbly, faithfully. The mother-in-law, at last, as if from pure ill-nature, said, "You shall live with me no longer; you must be off, and take care of yourself." This was joy to the girl, though not so intended by the woman. She obtained a good place at service, where her amiable and Christian conduct gained for her both love and respect. The unhappy mother-in-law became infirm and helpless from a disease so disagreeable, that it was difficult to get any one to take care of her. At last, a poor negro woman, who had nursed her, half in pity, was worn out with the woman's ill temper and left her. The injured daughter-in law was sent for by the neighbors. She left her happy place—returned to the miserable scene—and patiently nursed this woman, so disgusting in body, and more so in mind, until death kindly released her, by removing the unhappy woman. This girl is a Baptist.

THE POOR WIDOW'S OFFERING.

[From Rev. W. P. Lunt in the Dec. No. of the Monthly Religious Magazine.]

There is no trait more beautiful and affecting in the character of the author of our religion than the perfect simplicity and freedom from exaggeration evinced in his recorded life and acts. He who encouraged in his disciples the most tender and the most sublime piety,—who taught that the great commandment was—to love the Lord God with all the heart and soul and mind—whose zeal for his Father's house was so warm that he drove out the money-changers and the profane traffickers, and condemned them for changing a place of prayer into "a house of merchandise;"—this same Teacher was so little blinded by false heats and extravagant sentiments that he could appreciate the moral worth of the act of the poor widow who brought her two mites to God's treasury. In such an incident, simple as it is, we have one of the strongest vouchers for Christianity.

And no reader of unprejudiced mind can question for a moment the judgment passed by the Master upon the comparative value of the poor widow's offering. The *amount* of the offering matters not as far as the *moral* character of the act is concerned. The motive from which the act originates, the disposition of mind that prompts the act, this alone is regarded in the eye of a pure morality; this alone is regarded, then, as Christ would have us believe, by the just Judge of actions with whom we have to deal.

If we view from a height a multitude of human beings, they dwindle to the same uniform pigmy size in the eye of the elevated observer. At such a distance the distinctions of great and small are lost. And it is the same in our judgments of moral actions. Viewed from a high point of observation, the artificial distinctions to which we attach usually so great importance disappear. Human beings, regarded in reference to God, are alike insignificant. The differences of rich and poor, high and low, obscure and renowned, wise and ignorant, noble and plebeian, are all lost from such a height of observation. As to any benefit being conferred upon the Deity by our acts of worship, all are on the same level of utter inability—the costly gifts of the wealthy can no more benefit Him whom we worship than the poor mites of the poor widow. And as soon as mankind receive into their minds the notion that they can confer any benefit by their worship, so soon corruption in religion commences.

But we are taught by the passages of Scripture we are upon, that *every one*, however humble and obscure, can contribute, in the service of man and of God, something that is valuable, something that will be accepted and that will be rewarded. "He who gives a cup of cold water even, in the name of Christ, shall not lose his reward." Some have ten talents entrusted to them, some have five, some two, but all men have at least one talent. No one is without some power of influencing for good a portion of his fellow beings. And no sentiment is more unwise or unchristian, therefore, than to despise the contributions and efforts of feeble instruments.

THE WORD OF JESUS NEVER TO PASS AWAY.

"Christ says, his Word shall never pass away. Yet, at first sight, nothing seems more fleeting than a word. It is an evanescent impulse of the most fickle element. It leaves no track where it went through the air. Yet to this, and this only, did Jesus entrust the truth wherewith he came laden to the earth; truth for the salvation of the world. He took no pains to perpetuate his thoughts; they were poured forth where occasion found him an audience,—by the side of the lake, or a well; in a cottage, or the temple; in a fisher's boat, or the synagogue of the Jews. He founds no institution as a monument of his words. He appoints no order of men to preserve his bright and glad relations. He only bids his friends give freely the truth they had freely received. He did not even write his words in a book. With a noble confidence, the result of his abiding faith, he scattered them broad-cast upon the world leaving the seed to its own vitality. He knew that what is of God cannot fail, for God keeps his own. He sowed his seed in the heart, and left it there, to be watered and warmed by the dew and the sun which heaven sends. He felt his words were for etern

own a prey to oblivion. Silence has closed over them; only their spectres now haunt the earth. A deluge of blood has swept over the nations; a night of darkness more deep than the fabled darkness of Egypt, has lowered down upon that flood, to destroy or to hide what the deluge had spared. But through all this, the words of Christianity have come down to us from the lips of that Hebrew youth, gentle and beautiful as the light of a star, not spent by their journey through time and through space. They have built up a new civilization, which the wisest gentile never hoped for; which the most pious Hebrew never foretold. Through centuries of wasting, these words have flown on, like a dove in the storm, and now wait to descend on hearts pure and earnest, as the Father's spirit we are told, came down on his lowly Son. The old heavens and the old earth are indeed passed away, but the Word stands. Nothing shows clearer than this how fleeting is what man calls great; how lasting what God pronounces true." —*Theodore Parker.*

CHRISTIAN REGISTER

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THE FILIAL SPIRIT.

The highest effect produced on our hearts by the gospel, is the filial feeling, "I will arise and go unto my Father." This, in Paul's language, is called "the spirit of adoption, whereby we cry, Abba, Father." This spirit of adoption, by its contrast with the spirit of bondage, is shown to be neither more nor less than the spirit of an obedient child. It is this same filial spirit which is represented as bearing witness with our spirit, that we are the children of God; and it is the same which is represented as "helping our infirmities." It is indeed the greatest and most effectual help of the moral infirmities of the soul, its short-comings. The appetites which are not in subjection to our heavenly Father's will; the desires which bear us away from doing his will, and so often make it necessary to say, "Father, I have sinned;" the many deviations from his commands; the many things which we are prone to do, which on reflection we know must be displeasing to him;—what will gain the ascendancy over these, except the spirit of a child? Philosophers have indeed often spoken of the might of the unassisted human will; they have recommended many expedients; they have again and again beheld for themselves, and stated for others, the beauty of virtue and goodness; yet, nevertheless, to use the language of one of the best of them, they have "resigned themselves to law and custom." But in the filial spirit awakened and imparted by the gospel of Jesus Christ, there is the best and the only effectual principle of entire recovery from sin.

GOD SENDING HIS OWN SON IN THE LIKENESS OF SINFUL FLESH, AND FOR SIN.

Mark the peculiarity of the language—God sending his own Son—his Son who is his own best image; in whose character, spirit, and life, the Father is so manifested, that our Lord could say, "he that hath seen me hath seen the Father." Whosoever has seen and learned of Jesus, hath seen the Father in new manifestations of grace and love and truth. He is no more a mere Law-giver, no more the Almighty God alone—he is the loving Father. Jesus, the Son of God, in whom were all tenderness and pity; all love and power exerted to promote the designs of his love; all goodness and excellence attractive to human hearts and persuasive of affection—this same Jesus and the Father are one. We know therefore, and are assured, that all the love there is in Jesus, there is in the Father who sent him; resides in the Father, as the water is in its fountain, is there in its over-flowing fulness.

> "Hence, then, ye black despairing thoughts!
> Above our fears, above our faults,
> His love, and grace, and truth arise,
> And guilt recedes, and terror dies."

"God sending his own Son," hath likewise sent him "in the likeness of sinful flesh." He who reveals the Father to us, is partaker of our nature. He has the nature and the humble form, which give even the humblest on earth a confidence of access to him. Nothing appears in him to create a distance of feeling on our part; there is no assumption of his being Lord; but being among men as one that serveth, every avenue to his heart seems laid open, every possible aid to affectionate confidence seems designedly afforded—the holy feeling toward God as his Father and our Father, his God and our God, has room to be exerted without hindrance, and with every possible advantage to favor its indulgence.

'And for sin,"—i. e., on account of sin—to do it away, to destroy its dominion in the heart and life, to conquer it in the world—a conquest foreshadowed in that declaration of our Lord, "I beheld Satan fall like lightning from heaven." His gospel is the moral power and might to effect this.

DOCTRINES OF THE TRUE CHRISTIAN RELIGION.

[Important Doctrines of the True Christian Religion, explained, demonstrated, and vindicated from vulgar errors. Including, among others, The Lord's Second Advent, The Divine Character, Unity, Trinity, and Person; The Assumption of Humanity, and putting forth, thereby, of the Power of Redemption; The Sacrifice of Jesus Christ, and Salvation by his Blood; His Mediation and Atonement; The Justification of a Sinner; Harmony with the Doctrine of a Plurality of worlds. Being a Series of Lectures, delivered at the New Jerusalem Church, in Cross street, Hatton Garden, London. By the Rev. S. Noble, Author of "The Plenary Inspiration of the Scriptures Asserted," ..... and other works.—With an Introduction, by George Bush. New York: Published by John Allen, No. 139 Nassau St. Boston: Otis Clapp, 12 School St. Cincinnati: J. F. Desilver. 1848. pp. 485.—8 vo.]

This volume presents subjects which are of great interest and importance in theology, and perhaps at the present time may need discussion. We have begun the perusal of it, and may report progress, as we proceed in its examination. We have thus far read seven of the lectures—about a fourth-part.

Some things in the volume have not perfectly the effect which the rhetoricians say is so desirable for a speaker to produce in addressing an audience—that is, to conciliate their favorable attention at the first. With great sincerity and confidence in the correctness of his views,—which of course every one must be pleased to see—there is mingled what appear to be dogmatism and conceit; and there are very offensive modes of speech, for which sincerity is no apology. For instance, (p. 12) he "contrasts the divine splendors that glow within the New Jerusalem Church with the darkness which prevails without." He speaks of "the cloud which overspreads the world called Christian in respect to the Object of Christian worship"—(he means all "the world," except "New Jerusalem" Christians) He says (p. 67) that "the Unitarian *must feel*, that in denying the Divinity of Jesus Christ, he is *obliged to give very violent explanations* of many passages of Scripture, and *to expunge without any reasonable warrant*, various chapters and passages from the Sacred Record." Now we do not happen to know any Unitarian who feels any such thing. Certainly we do not feel so ourselves. If Mr. Noble had said that, in his opinion, Unitarians give very violent explanations of Scripture, he would have given no cause of offence. More objectionable and offensive still, are the names by which Mr. Noble chooses to designate those who differ from him. He says (p. 68,) "Trinitarians in general I would call *Tripersonalists*, and Unitarians, *Psilanthropists*, (the italics are his.) If he is conscious of being on the right side, what need has he of this sort of weapons? True, he asks, (p. 20,) "Are we your enemies because we tell you the truth, as we sincerely believe?" No, Mr. Noble: you offend in the *manner* of telling what you believe to be truth. Not indeed that we feel really offended, in any sense of affront; but that we see that you are an imperfect man—a man of fallible judgment, likely to entertain fallible opinions on doctrine as well as in regard to your fellow men.

In the subjects of the first four lectures, there is nothing from which any Christians would dissent—though there is a great deal in them assumed by the author, which it will be his object afterwards to prove—particularly the Supreme Divinity of Christ. In the subject of the *fifth* lecture, we find nothing to object to, except the clause, "the Scripture doctrine of the Trinity"—for we believe there is no Scripture doctrine of Trinity any more than of *Quaternity*. Here, however, in the fifth lecture, Mr. Noble does not directly discuss "the Scripture doctrine of the Trinity;" but it suffices him to say that he considers it like the "Trinity of essential constituent principles in man"—a comparison which we accept, but we should not call it *Trinity* in either case!

The subject of the *sixth* lecture, is "the proper personality, and the divine form of the Lord God." "What form," says the author, "shall we ascribe to the Divine Being, but the most perfect of all forms, which is the human!" In proving that God has "a form," or "body," Mr. Noble reasons thus: (p. 85.)

> "A substance without a form, though it may be thought of abstractedly in the mind, is, as to any actual existence, a mere non-entity, and the mind clearly perceives its existence to be impossible." Again: (p. 88) It is idle to think of mind, or of affections and perceptions, without a subject, in which they can have existence. Such a subject is the Divine Person, whose personal form may be termed his body."

Now this is mere assertion. Besides, the point is virtually surrendered in conceding that "a substance without form may be thought of abstractedly"—and again, (p. 88.) "We can form an abstract idea of sight and hearing." But Mr. Noble says, "the mind clearly" &c. Whose mind? Mr. Noble's for one: but not all minds. He should not set up his own mind as the universal standard of what the mind can or cannot perceive.

But he says, (p. 86) "we are justified in this mode of conceiving of the Divine Being by the authority of Scripture, which ascribes to God the human form in man." And yet Mr. Noble concedes, (p. 45,) that "when anger, like repentance, is sometimes, in the letter of the Holy Word, ascribed to Jehovah; it is done in the way of accommodation to the gross ways of thinking of sensualized man." And again, (p. 46,) "When the Scripture speaks of the Lord being angry, it speaks according to the *appearance*." Now if we apply Mr. Noble's own principle of interpretation in these texts to those which speak of God's *form*, what becomes of his argument? We will not mete out to him his own offensive manner of speech, and say that he cannot but be conscious of such an inconsistent use of Scripture—plainly he as much deserves it as any body else—but we will suppose, what it is very easy to suppose, that he did not see the inconsistency.

Having thus argued on the form of God, the author, at the conclusion of the lecture, (as yet only assuming Christ's Divinity, which by and by he will attempt to prove,) seeks to obviate an objection which arises "from ideas connected with space." "The Divine Human Form," [of Jesus Christ,] says he, "having no longer appertaining to it any of the properties of matter, it now, though real and substantial, is entirely independent of space, and retains its human form without being subject to any of the laws of matter and motion." "To enable men to see him, nothing is requisite but a proper state in *them*, let them be where they may." (p. 94) Now Mr. Noble rebuked in no measured terms the plea of mystery and incomprehensibleness which Trinitarians urge in defence of their seemingly contradictory propositions, (pp. 79, 80.) But we submit that Mr. Noble puts upon us the most difficult of all tasks, to conceive of a being existing in a form upon which two Christians at the antipodes have only to open their spiritual eyes, and he is close to each. We have for ourselves no means of annihilating space, in our conceptions, to make it practicable. We could only say "Credo quia impossibile." It is entirely an incomprehensible proposition—nay, it seems to us the absurdity of absurdities.

The *seventh* lecture, in which the author argues that "the Divine Name, Jesus Christ, is the name of Jehovah in his Humanity, and that this is the one God in whose Divine Person the whole Trinity centres,"—we shall consider in a future article.

For the Register.

REPORT OF THE MIDDLESEX SUNDAY SCHOOL SOCIETY.

Mr. Editor: Your notice in the last Register of this excellent and valuable Report, was short, but such an one as to commend it favorably to all who had heard or read it. As you remark, it is drawn up in a very "thorough manner," and the Secretary, Rev. Mr. Dorr, is deserving of all praise for the fidelity and skill with which "he has performed his duty." But to those who have had no opportunity to read the Report, a more particular notice of one or two sections of it may be interesting and instructive.

The first section is on the "statistics" of the Society. It embraces 18 schools. These have in them, of all ages, 1675 scholars, with a company of teachers, numbering 277. Another is on "Examinations" or public exhibitions, which meet with no encouragement or approbation on the part of the Superintendents, but on the contrary, are generally disparaged or condemned. Another is on "Teachers' meetings," and we regret that in this spirited and talented Association no better account could be given of them. They are the motive-power of the Sunday School. They infuse through all its machinery, new life and power, wherever they are well sustained.

Another Section of the Report is devoted to the consideration of "The Results of the Modes and Systems of General Education." This is to us, an interesting section. It will be recollected that in the Report of the Parent Society, at their Anniversary meeting in May last, this topic found a prominent place. The doctrine of that Report *was*, that, "taken as a whole," there was a "signal defect" in our "modes of general education"—that is, in our public and private day-schools,—in as much as they are devoted to "the almost exclusive culture of the *intellect*." In the discussion which followed, the correctness of this statement was called seriously into question, by one or more of the speakers. It was the object of the Middlesex Sunday School Society, by the third question in the Circular, sent out on this occasion, to ascertain the opinion of the several Schools and of their Pastors and Superintendents on this important point. In their replies, embodied in this Report, there is a singular unanimity of opinion, which fully sustains the position taken on this subject by the Parent Society. "From all the Reports received," says the Secretary, "the inference is plain, that moral instruction in our schools is too much neglected." We adopt however the language of one of the Reports, "that the fault is not so much in theory as in practice;" and, as the Secretary remarks, this fact thus strongly corroborated, "should induce all to force this subject upon the attention of teachers in our schools, especially upon parents and the public everywhere, in every practical method, and at all times, "in season and out of season." In this connexion we desire to quote a single passage from the writings of the lamented Dr. Channing. "I have enlarged" says he, "on this subject because the connexion between moral and intellectual culture is often overlooked, and because the former is often sacrificed to the latter. *The exaltation of talent, as it is called, above virtue and religion is the curse of the age. Education now is chiefly a stimulus to learning, and thus men acquire a power without the principle which alone makes it good. Talent is worshipped; but if divorced from rectitude, 'it will prove more of a demon than a God.'*

Another particular point of enquiry through their Circular and embraced in this Report, is, on the subject of "Systematising Sunday School instruction." And here again, much to our surprise, although the answers came from twelve different sources, and apparently and unquestionably without any previous concert, there is a remarkable degree of agreement and similarity of opinion. Their general testimony as it seems to us, is, that in their schools, no system is followed, and that no systematic instruction is required. They leave the impression, right or wrong, that the whole subject is left entirely to the individual teacher, and whether he adopts, or neglects to adopt a system, or whether his mode of teaching is systematic or wholly at random, is a matter about which they are little concerned. Some seem to wish it could be, some seem to think it ought to be, but the impression received from all the Reports is, that in their opinion a systematic course of religious instruction in our Sunday Schools, as at present constituted is either impracticable, or inexpedient, or unwise. The most which seems to be demanded is, "a manual, which, while it shall develop a sytematic course of instruction, covering the whole ground from infancy to Christian manhood, shall, as to the details, be purely suggestive."

Now we confess, that such a view of the subject, by such an intelligent body of Pastors and Superintendents, arrived at with so much deliberate unanimity, took us by surprise. If the question had refered to an organization of *each school as a whole*, on a plan similar to our day-schools, where every scholar is advanced from a lower to a higher class, with a corresponding change of lesson, and were *thus* to be carried through a systematic course of instruction,—the answers, in our view, would have been correct. No such system, we are ready to say, is desirable, if practicable, in our Sunday Schools. But if the question does refer, as it seems to do, to the *separate classes* of each Sunday School,—and of systematic instruction in those classes, we would respectfully ask, or suggest, whether some of the answers to the question are not incorrect in point of fact, if not in point of principle? Are there not any manuals now used in these schools? Is not Worcester's or Channing's used by the younger classes? Are not Allen's or Cartee's Questions? Are not Huntington's Parables, or Miles' Narratives? (See pages 8 and 9.) And if these, or any of these are, is not this, so far as it goes, *systematic* teaching? In other words is not every manual a systematic arrangement of some religious subject; and therefore, whenever and wherever any one of these is used by a teacher or a class, is not that, so far, instruction of a consecutive and systematic character? And if such manuals are used successively by any one class, or by any number of separate classes of a school in the same way, then is there not in that school, so far, all the system which we could desire in a Sunday School? And in this way, might not, and ought not all our teaching to be systematic?

We should regret to have a false impression prevail on this subject. The letter from Wayland is excellent. We believe with the writer, "that the nature of religious instruction clearly proves that it forms no exception to the (general) rule;" and with the Secretary, where the same idea is more fully stated, "that we are free to say, therefore, that whilst we would avoid all mere declamation on this subject, we see no reason why *religious instruction* differs so much from other kinds of instruction as not to require, as they do always, to be taught in a systematic manner."

A mind confused on the subject of religion, whether for want of instruction, or by misdirection in the mode of instruction, is of all conditions, one of the most painful character. Clear and systematic views therefore, on this subject, are of infinite importance. It is painful and awkward enough to find ourselves as we advance in life without clear views on common subjects;—but on this, it is often fatal, as we know, to right moral perceptions and conduct, and to a true and substantial peace of mind. Let not our ministries be open to such an objection, or lead to such a result. HAVEN.

"The stars do not more surely keep their courses, than an ill-regulated manhood will follow a misdirected youth." [Edinburgh Rev.

"Character is a perfectly educated will." [Novalis.

For the Register.

REV. JOHN ROGERS, OF LEOMINSTER, AND THE THEOLOGY OF HIS TIMES.

In a notice of the late Installation of the Rev. Amos Smith as Pastor of "the First Congregational Church in Leominster," published in the last Register, reference was made to the first Minister of that town, the Rev. John Rogers, and to the integrity and courage, with which he maintained what he regarded as truth, amidst obloquy and persecution, not from his people only, but from some of his professional brethren, who were well understood to hold the same opinions, but without the same honesty or independence to acknowledge them.

It may not be uninteresting to some of our readers to have their memories refreshed, or possibly their minds for the first time informed, of this remarkable personage, so well worthy of the name he bore, and to be himself enrolled, if not with the martyrs, (for martyrdom had ceased and the fires of the stake had long before been extinguished) yet certainly with the worthy confessors of the Church.

In the instructive and highly interesting discourse of Dr. Bancroft, preached at Worcester in 1836, at the close of fifty years of his ministry, we find the following notices of this gentleman and his church.

"In 1743, Mr. John Rogers, a name fitted to make a man independent in his opinions, and *prepared* to encounter every difficulty in defence of religious truth, was introduced to the ministerial office in Leominster, Mass. He possessed intellectual power and an inquisitive spirit; and by a diligent study of the New Testament, he became convinced that some prevalent tenets were erroneous; and, in 1757, he publicly preached against the doctrine of *irrespective election*, an essential point of Calvinism. The members of his Parish were seriously alarmed. They accused him of delivering heretical doctrine, doctrine subversive of their confession and covenant. A Council, consisting of fifteen churches were convened. This Council sustained the charge of heresy, and advised the church and people to wait three months, and grant Mr. Rogers opportunity to *retract*; and on condition that he persisted in error, then to dismiss him." Mr. Rogers had that love of truth and that firmness in the performance of duty, which forbade his renouncing a settled opinion; and in consequence he was removed from his pastoral office. A few families seceded from the old Parish, and formed a society to which Mr. Rogers continued to minister, until bodily infirmities prevailed, and he died in a venerable old age, in 1789."

"A noble self-sacrifice," says Rev. Mr. Stebbins, "prompted the few, but ardent friends of Mr. Rogers to support him after infirmity compelled him to cease from his labors; and many of them for thirteen years," or, until he finally relinquished his public ministry, "still adhered to him with a childlike affection, and attended his humble place of worship, leaving it at last with tears of grief, when he announced to them that the infirmities of age forbade his attempting to break to them the bread of life any longer; thus honoring him by cleaving to him while living, his memory was engraven on their hearts when dead."

(See Rev. Mr. Stebbins' centennial discourse preached in Leominster Sept. 24, 1843.)

But the most painful, and, we must add, disgraceful feature in the history of the persecution of Mr. Rogers, is found in the fact, to which we have alluded, viz., that the censure cast upon his opinions, and the vote of the Council dismissing him from his people on account of them, were the work of some of his professional brethren, who in heart rejected the Calvinism, which he rejected, believed for the most part as he believed, but as members of the Council, that tried him, "advised his dismission, and on every question respecting censure and expulsion voted in the affirmative."

Impartial history must declare, that of that Council, the Rev. Timothy Harrington, of Lancaster, was well known among his intimates as one, who had no partiality for the dogmas of Calvin, and was probably as decidedly an Arminian as Mr. Rogers himself. And though he had many virtues, and is said to have been regarded with singular affection by his people, we fully concur in the opinion expressed by the judicious historian of Lancaster,* "that the conduct of its minister in relation to Mr. Rogers was neither generous nor manly;" and he adds, that some of Mr. Harrington's friends, who knew the liberality of his sentiments, "were displeased with his temporising conduct."

So too with the same inflexible regard to truth, it may not be denied that the course pursued by the minister of Stirling, the Rev. Mr. Mellen, comes under like condemnation; who, though not a member of the Council that condemned Mr. Rogers, as has by some been erroneously stated, looked on, as did Saul of Tarsus, in a still more cruel persecution, and "was consenting unto his death."

Now there was something peculiarly hard-hearted—we grieve that we must use so hard a word—in this conduct of Mr. Mellen. It adds another example of the inconsistences into which men, otherwise blameless, are sometimes betrayed, in that he was not only well known to be quite as much an Arminian in his faith as was Mr. Rogers, but at the same time was himself in trouble with his own people, and much censured by his neighbors of other towns for his arbitrary notions of the power of a Pastor over his church, and his strangely tyrannical exercise of it.† Where, we may well ask, was the sympathy so natural in a suffering brother for his fellow sufferer?

An incident related in a note to Dr. Bancroft's discourse, fully exhibits the light in which the course pursued by the minister of Sterling, in the affairs of Leominster, was viewed even by his friends. An intelligent and pious matron, a member of his church, thus addressed him:—"Mr. Mellen, your religious opinions do not differ from those of Mr. Rogers. How, then, could you in conscience denounce him as an heretic, exhort him to retract his doctrines, and, in case of refusal, to advise the people of his charge to expel him from the Pastoral Office?" "Why, dear madam," answered he, "Mr. Rogers is a very indiscreet man, and is at least fifty years too early in preaching such doctrines from the pulpit."

Were we required to make the choice, we should greatly prefer to take lot with the person who put these sensible enquiries, than with him who thus answered them, and held the truth thus unrighteously. Could it have been shown, some thirty years ago, when the charge of concealing their opinions was so incessantly urged against the liberal clergy of Massachusetts, that there was one among them of like spirit and conduct with this minister of Sterling, the charge itself would not have incurred the whole amount of guilt, which still adheres to it, of flagrant and baseless calumny.

But we are exceeding the limits we proposed. We have some other facts to adduce, which may appear in another Register; and then—to adopt a form of speech not unknown to the divines of the days of which we are writing, when about to close their discourses—we shall "offer a few reflections by way of conclusion." F. P.

*Joseph Willard, Esq.

†"He compared" says Dr. Bancroft, "the government of the Congregational Church to the civil government of Great Britain. The pastor, communicants, and congregation bear, according to Mr. Mellen, the same relation to each other, as *do the King, House of Lords, and Commons.* In pursuance of his principle he refused to call church meetings when he deemed them inexpedient. At regular meetings he either declined to put motions he disliked; or negatived their vote, and by his own authority dissolved church meetings." Who can wonder that "these arbitrary proceedings caused great dissatisfaction among his people;" and who can doubt what would be the fate of any minister at the present day, who should venture to repeat them.

For the Register.

REMINISCENCES OF REV. JOHN CLARKE, D. D.

Recent journals have recorded, at the interval of only a few weeks, the death of Madam Esther Clarke, the wife, and of Mrs. Harriet C. Mack, the daughter, of the late Rev. John Clarke of Boston: the former, his widow for more than fifty years; the latter his youngest, and after the death of Charles Chauncy Clarke, the only son, his last surviving child. With these, therefore, the mother and the daughter, the root and the branch, have departed from among us the last of the family of that honored and lamented clergyman. The notices of their deaths, so rapidly following each other, awaken our affectionate remembrances of him, to whom by the most tender and sacred of domestic relations they were so nearly allied, yet from whom, by his own decease in the meridian of his usefulness and fame, they have for more than half a century been separated. They have found, we doubt not, a blessed re-union with him in the family and the church of heaven.

Dr. John Clarke, for twenty years Pastor of the first church in Boston, died in 1798; and is still remembered with a grateful and reverent affection by some of the elders among us, who honored and loved him. He was born in Portsmouth, N. H., April 13, 1755; graduated at Harvard College in 1774, having attained the highest honors in that seminary for his literary attainments, and especially distinguished by his amiable disposition and irreproachable morals; was ordained as colleague with that learned Divine, Dr. Charles Chauncy, with whom he was associated as a son with a father, in the most intimate and respectful friendship, for about nine years; and "afterwards continued, faithfully and assiduously laboring in the service of the church, until the Lord's Day, April 1, 1798; when, in the midst of his afternoon service, he was suddenly seized with an apoplexy, and fell down in the pulpit." He was borne home to his dwelling in Summer Street, amidst the tears and lamentations of his flock, whose grief at that sad hour is indelibly impressed upon our childish recollection; and expired in less than twelve hours, having nearly completed the forty-third year of his age and the twentieth of his ministry. He was buried on the following Friday, amidst unfeigned tokens of esteem and affection; Dr. Thacher of Brattle Street, with whom he was associated as the Pastor of a sister church, preaching the sermon.

Dr. Clarke was distinguished beyond most of the clergy of his day, by the frequency, freedom, and friendliness of his intercourse with his people. He was a great favorite with society at large; but his own parishioners he visited not only as a Pastor, but as a neighbor, brother, and friend. Never losing sight of the decorum and meek dignity becoming his profession; ever ready to avail himself of opportunities, as they *naturally arose*, of spiritual counsel, which he preferred to suggest rather than enforce; and happy to listen as well as to speak, his visits were divested of a merely official character, and hence were most cordially welcomed by the young not less than by the old. There were those, who silently contrasted them with the inflictions or more formal inculcations of some of his elder brethren, of whose appearance in a family, it might have been said as when the Patriarch Job "prepared his seat in the street, the young men saw him and hid themselves, and the aged arose and stood up."

We can easily imagine, that something like this would have been the experience of that learned and ever to be honored Divine, Dr. Chauncy; who, as tradition informs us, was accustomed to make his pastoral visits, which were short and far between, in an ancient chaise driven by a negro servant, quite as ancient, sitting on a leathern seat in front, and concerning whom divers memorable anecdotes are recorded. Now it seems to us of these days, highly probable, that with all possible respect for the learning and weighty preaching of that "famous Divine," such visitations, especially if made, as was his wont, on a Monday morning, to the humbler families of the flock, interrupting the domestic engagements of that most peculiar season, would minister to constraint rather than to delight; and yet the more, if this thoughful theologian whose mind was apt to be with his books even when present bodily with his friends, should happen to be in one of his seasons of abstraction; or yet worse, in one of those turns of testy humor, incident to mortal man amidst pressing engagements, and from which faithful biographers have told us, that even Dr. Chauncy was not wholly exempt.

So in regard to Dr. Cooper of the Bratle Street Church. There was surely wanting nothing in him of polished manners and the kindest heart to render any intercourse, which *he* might choose to seek, alike profitable and engaging. But this accomplished scholar and Christian gentleman was much absorbed in the engrossing politics of his times. The leisure he could spare was all needed, as his own people began to think, for his sermons, and he probably had little left for seeking out at their homes either the sheep or the lambs of his flock. *

Of the other clergymen in Boston then living, we can refer to only two or three. Dr. Belknap of Federal Street Church, Dr. John Eliot of the New North, and Dr. Freeman of King's Chapel, the co-evals and bosom friends of Dr. Clarke, were all eminently social in their dispositions, and alike by their attainments and graces suited to be instructive and welcome visitors, whether to their people in pastoral kindnesses, amidst their joys or griefs, or among their friends at large. But the minister of the First Church, in this one regard confessedly surpassed them all, "facile princeps." The annunciation of a visit from Dr. Clarke to a family of his flock was the signal of joy to the whole house; specially if the hour was such as to encourage the hope, that he would remain to tea. The elders greeted him as a son; the daughters sat looking with complacency upon his undeniably plain but most benignant countenance, listening lovingly, though reverently, to the gentle and cheerful wisdom of his lips, while the young children were too happy, to be taken upon his knees—a blessing of which the writer of these notices was favored from infancy even to boy-hood with a large experience; and when he was gone, they all talked together, the young and the old, of the delightful visit, of the kindness of his looks, of his pleasant and instructive words, and began to count up the weeks that must pass before he might come again. This is a strictly literal account of Dr. Clarke's pastoral intercourse with at least one family of his flock; and if all others were not quite as much delighted, there were none that were not edified and pleased.

Of Dr. Clarke as a preacher and scholar, of his sermons and tracts, we may take early opportunity to gather some few remembrances.

F. P.

* We would not be misunderstood as depreciating in the least the universally acknowledged gifts and excellencies of Dr. Samuel Cooper. Mr. Clarke, as he was then called, preached the funeral sermon at his interment, in January 1794,—and paid a just tribute to his worth as a man and a citizen; as a friend of letters and a patriot; but especially in his highest character as a minister of the Gospel, eloquent for the truth, mighty in prayer, and, *when occasion called*, a sympathising pastor.

For the Register.

DEDICATION AT NORTH MARSHFIELD.

MR. EDITOR,—There having appeared in the Register no account of the recent Dedication at North Marshfield, I send you the following:

The Meeting house of the Second Congregational Society in Marshfield, having been remodelled and thoroughly repaired, was dedicated anew to Almighty God on Tuesday, the 24th day of Oct. last.

Introductory Prayer, by Rev. Mr. Moore of Duxbury. Selections from the Scriptures, by Rev. Mr. Bradford of Bridgewater. Dedicatory Prayer, by Rev. Dr. Kendall of Plymouth — Sermon, by Rev. Mr. Leonard, Pastor of the Society, from Gen. xxviii, 17. Concluding Prayer, by Rev. Mr. Smith, of Pembroke.

This Society being small and of limited pecuniary means, and needing a more convenient and better house of worship, received sympathy and encouragement from the Plymouth and Bay Ministerial Association, and pecuniary assistance from friends in Boston and elsewhere. These kindnesses are gratefully acknowledged—without them the work which is now completed, would never have been undertaken. The Society have now a convenient and good house of worship, mostly made anew, at an expense of only about two thousand dollars.

North Marshfield, Dec. 2, 1848.

NEW PUBLICATIONS.

Remarks on the Science of History; followed by an A Priori Autobiography. Boston: Wm. Crosby & H. P. Nichols. 111 Washington Street. 1849. pp. xi, 164.—12 mo.

On the leaf beyond the title page, we read, "To Cnoyen Pierre Leroux, Republican and Philosopher, this volume is respectfully inscribed, by the Author." Then commences on the next leaf, the "Remarks," which are very brief—occupying only six pages and a half. The Autobiography which follows, occupies 111 pages, and an Appendix of 50 pages completes the book.

An outline and diagram of the structure of the work may be conceived from the following paragraphs in the "Remarks."

> The progress of any event, in which men are actors, takes place always in three stages: the first is the great epoch of DESIRE, which is subdivided, as we have seen, into three sub-epochs; the second is the great epoch of REASONING, wherein are discovered the ways and means by which the object necessary in order to the gratification of desire, may be obtained; and the last is the great epoch of EXECUTION or REALIZATION. The epochs of Reasoning and Execution are, like that of Desire, each of them subdivided into three sub-epochs—as shall be fully exemplified in the sequel.
>
> These three Grand Epochs, each of which is composed of three sub-epochs, form when taken together, the great Logical Series by Nines, the series of Buchez.
>
> No example in illustration of the movement of this series, would carry so much conviction to the mind of the reader, as one that could be verified by each individual from his own private experience: such an example is possible for us, for the ordinary process of a religious experience, lends itself very readily for the purpose of scientific investigation, and, moreover, fulfils the requisite conditions. To test, therefore, the correctness of the serial order and movement, we will proceed to construct, by the *a priori* methods, a sort of imaginary spiritual Autobiography.

In a foot-note on the first page of the "Remarks," the author says, that "the materials requisite for the construction of the book may be found in the works of Jacob Boehme, Fabre d'Olivet, and P. J. B. Buchez;" and he "protests against being identified in the mind of any reader with the hero of the supposed Autobiography." If we must accept this protest, or if we must be denied the privilege of referring the experience described to an individual person, we must lose some interest in the work itself. As the exercises of a mind somewhat peculiarly constituted, and trained under peculiar circumstances; a mind enveloped in the folds of skepticism and atheism, from which, extricated at last, it comes clearly to the truth that GOD IS, and that he "hath sent forth a Son, the embodiment of his Eternal Word,"—it is an autobiography of great interest and value. We have no doubt that it comprehends the experience of a *class* of minds. It has verisimilitude to facts within our knowledge. It describes the processes by which some men *become* skeptical, and the means of their extrication, if they are ever extricated. For the (supposed) autobiographer reaches the truth of the Living God "by bringing his Will under subjection to the Divine Will, and by this means only"—which is what our Lord asserts, "If any man will do his will, he shall know of the doctrine whether it be of God, or whether I speak of myself." Regarded in this light, the book is another Koheleth, or Ecclesiastes—with this difference, that the antient reached "the conclusion of the whole matter" through an abandonment to "the lusts of the flesh, the lusts of the eye and the pride of life;" the modern, through the sole inward conflict of the Will, and the "knowledge" which "puffeth up."

As a concatenation of abstract reasoning to prove the truth brought out at the close, that there is a living God; or to show that this has been the actual historic course of the race through its various degrees of religion and civilization, until Christianity supervened; or that every reflecting individual can here verify whether his own experience, or the series of *epochs* introduced, we should not value it so highly.

Interwoven with the autobiography there is presented some of the clearest and purest metaphysical truth to be found in any author—truth which twinkles some light into the dark regions of Free Will and Fate. And to those who are perplexed on this matter, and seek reconciliation of their difficulties, we know of no guide who has penetrated further, or has sharper sight, than the author of the book before us. Still, in the Remarks and Appendix, and also in the Autobiography, there is a great deal that we respect only as forms of excursive thought—as excursions of the intellect—merely arbitrary and fanciful, and having no more connexion with truth than have the phrases employed in mnemonics. Some of the author's present postulates, in which he seems to rest as final truth, we have no doubt will, in future realizations, be shown to be as untenable as others which, in passing through his epochs, he has rejected and cast away.

We ought not to omit notice of the emblem on the cover and title page. It is that of a man enveloped in a single fold of a flying dragon—(the face of the man in one direction, the face of the dragon in the opposite—) and treading on one of three concentric circles. We suppose it represents the Human Will and Destiny—the face of Man turned one way, and the Dragon the other—the Will of man being superior to Destiny; or through the joint forces of both, man traverses the three epochs of Desire, of Seeking, of Realization, according to which the autobiography is divided and constructed.

In one truth, heroically uttered—at the close of the "second grand epoch"—we sympathize with the writer, we had reached it in previous experience; (we had come also to some of his metaphysical truths, though in a different way;) it is as follows:

> But, I asked—Though I live for the rest of my life in communion with God, what if I am finally to be damned for what I have already done? I answered—What is it to me whether I am to be damned or not! The question of my private damnation, is one of altogether minor consequence, when considered in this connection. I know the truth of God, and will maintain it, and live by it, whether I am to be damned or not. Even if I am to be damned, I will teach others the truth of God, that they at least may live.

And this also we give, two pages beyond—the last of the Autobiography.

> The eastern sky is red with the rays of the Sun of the Second Advent: the night is far advanced, the day is at hand; and the brass field-pieces which are about to thunder on every plain in Europe, are the John the Baptist who shall prepare the way for the coming of the Lord.—Behold, he cometh with clouds, and all the nations of the earth shall WAIL because of him: for all the powers of this world shall be utterly destroyed, and the might of the Universal Empire shall be established in their stead.
>
> I will overturn, overturn, overturn it, saith Jehovah; And it shall not stand, until he come whose right it is;—
> To him will I give it!

The Master prayed, "Our Father who art in Heaven, hallowed be thy Name: thy Kingdom come: thy Will be done, ON EARTH as it is in heaven:" this prayer of our Lord will be fulfilled. He prayed also, that his disciples all might be ONE: "as thou Father art in me, (he said) and I in thee, I pray that they may be ONE in us: that they all may be ONE, EVEN AS WE ARE ONE." New light will break forth from the Gospel, and the NEW CHRISTIANITY will establish itself in the world,—a Christianity as much transcending the one now known in the Churches, as this last transcends the religion of types and shadows revealed through Moses.

Sartain's Union Magazine of Literature and Art. Jan. 1849.

Messrs. J. Sartain & Co. have purchased the Union Magazine, and removed the office of publication from New York to Philadelphia. It still continues under the editorial care of Mrs. Caroline M. Kirkland, with whom is now connected Professor John S. Hart. The first fruits of the new arrangement are before the public in this very beautiful and rich number—the contributors to which are Mr. Sartain, in three fine engravings of the Annunciation, the Mother and Child, and Title Page; and Rev. Albert Barnes, Drs. Bethune, Todd, and Furness, and John Neal and Mrs. Kirkland and many others, in the literary articles. Those who wish to subscribe whether for this or some other Magazine, will find it at T. Wiley's, where they can compare and decide for themselves.

The Boy and the Birds. By Emily Taylor. From the London edition, with additional pieces. Illustrated with twenty-five engravings, chiefly from Landseer's designs. New York: General Prot. Episcopal S. S. Union. Daniel Dana, Jr., Agent. Depository 20 John Street. 1848. pp. 203.

The Combatants: An Allegory. By the Rev. Edward Moore, perpetual Curate of Harrow Weald, Author of the Dark River. From the London edition, with engravings executed by B. F. Childs, from original designs by Darly. [Same Publishers.] pp. 182.

These books, (which are sent us through Messrs Munroe & Co.,) are got up in very elegant style. The first of the two conveys information on the subject of which it treats, in a very happy manner. The second is one of the series of "Sacred Allegories" to which "the Shadow of the Cross," and "the Distant Hills" belong. We have read it with great interest; only we do not think it quite so excellent as those which preceded it. We doubt whether a youth resolves to reach heaven in his own strength only; and the idea of life as a *fight* seems carried rather too far. But the different circumstances and temptations which beset different youth, are well managed, and the close of the successful struggle is very touching. As to the fate of the unhappy boy who perished amid the chasms, going on in his own strength—has he really been striving to get to heaven, and must he perish notwithstanding! There is exaggeration and untruth in this: *indeed, there is exaggeration running through the book.*

Map of the vicinity of Boston. 1849. This is intended to accompany Mr. Dickinson's Almanac, and a very complete, beautiful one it is. We would call attention to Mr. D's advertisement of his Almanac.

The Monthly Religious Magazine, Dec, 1848.

The approaching New year is a favorable time to subscribe for this periodical. An examination of any of the numbers of the current year, and especially of this for December, we think would induce many to obtain it who are now without it. To use a scriptural illustration from Rev. xx. 2, (which, strangely enough, has been supposed by some interpreters to foreshadow modern periodical literature,) the fruits which the editor sets before us every month, are sufficiently varied to be in truth called "twelve sorts of fruit," and we have tried none that we have found sour or vapid. The "Leaf from our Early Ecclesiastical History," in the present No, will we trust be "for the healing" of some of our straitened pastors—their healing in mind, probably not in estate—healing by way of comfort that others have suff

general heads are, What is our enterprise?—Its present position—Its present demands—Who is responsible for the continuance of the traffic—The right of a Commonwealth to prohibit the traffic—The character of those engaged in the traffic—The dram-shop traffic—The traffic as connected with Inn-keeping—Recent attempts at Legislation. These Mr. K. discusses in an effective manner. Dr. Wayland's eight questions to Liquor Dealers conclude the pamphlet.

An Address, delivered before the New Bedford Dorcas Society, on Sunday evening, Oct. 15, 1848. By Rev. George L. Prentiss, Pastor of the Trinitarian Church. Published by request of the Society. New Bedford: Charles and Augustus Taber, No. 45 Union and No. 2 Purchase St. 1848. pp. 24.

After a happy and forcible introduction in which Poverty and Neglect are presented as the causes of the recent political convulsions in foreign lands, and the nature and remedy of the evils that press so heavily on Christian nations are described as pre-eminently social, the speaker proceeds to exhibit mutual help, dependence and sympathy, as essential conditions of a Christian community, and to apply the doctrine to the purposes of the occasion. The address can be found at J. Munroe & Co's.

The Common School Arithmetic, designed for learners of every class, and particularly for those who are desirous of acquiring a thorough knowledge of practical mathematics. By Pliny E. Chase; A. M. author of the Elements of Arithmetic. Worcester, Mass. Published by A. Hutchinson & Co. 1848. pp. 256.

The Arithmetic is followed by a Key of 31 pages, found in the same volume. Its merits would seem to be sufficient to justify examination by school teachers. The arrangement is good; the definitions, and rules, and explanations, simple and clear.

The Unitarian Congregational Register, for the year 1849. Boston: Wm. Crosby & H. P. Nichols. pp. 72.

We have only to regret that the Editor is obliged to say that "short time was allowed for the preparation of this number." For of course it could not be so full and complete as he might otherwise have made it. Still he has accomplished the purpose of the work as stated in the Preface—viz., of "making it answer the various purposes of a useful family almanac, a book of memoranda of engagements and dates to be remembered, a collection of the statistics of Liberal Christianity, and a tract containing some reading matter breathing a liberal and elevated Spirit." This number gives, what has not been attempted before, the dates of the settlement of the ministers of our churches in the places where they now sustain the pastoral charge. The reading selections are excellent.

The Columbian Magazine, Dec, 1848. This Magazine is regarded with just favor by a large class of readers, who find it a tasteful, interesting, instructive companion.

Brother Jonathan. A Mammoth pictorial sheet for holidays. "The Cotter's Saturday Night," is finely done. It can be had at Wiley's.—

The Child's Friend, No 3. This No, is a most excellent one, which we could wish put *into* the hands of every child.

Installation at Hollis Street.—On Wednesday evening, Dec. 6, Rev. Thomas Starr King was installed as Pastor of the Hollis Street Society, Boston. The following was the order of the services:

Voluntary on the Organ, and Anthem by the Choir; I. Introductory Prayer, by Rev. Dr. Frothingham; II. Reading of the Scriptures, by Rev. Dr. H. Ballou, 2d.; III. Original Hymn, by W. R. A.; IV. Sermon, by Rev. Dr. Dewey; V. Original Hymn, by J. T. F.; VI. Prayer of Installation, by Rev. F. D. Huntington; VII. The Fellowship of the Churches, by Rev. William R. Alger; VIII. Charge by Rev. Cyrus A. Bartol; IX. Original Hymn, by C. M. S.; X. Address to the Society, by Rev. Edwin H. Chapin; XI. Concluding Prayer, by Rev. Dr. Parkman; XII. Anthem; XIII. Benediction, by the Pastor.

If the prayers offered, the truths preached, the sympathies expressed, the counels given, the mutual duties stated; in a word, if the general spirit and tone of this occasion shall have been heartily responded to (and we trust and believe they were) by both pastor and people, and shall mould their relations to each other and to the world, no higher blessing need be wished for the Society worshipping in Hollis Street.

Dr. Dewey took for his text, Eph. ii. 1,—"And you hath he quickened who were dead in trespasses and sins." The preacher's subject, was the condition of the world in sin and the means of its recovery to holiness.

We have not the leisure to write out our notes for this week's paper, nor may it be necessary. For we trust that a performance so valuable, so rich in the fruits of a large experience and in the views of a capacious mind, so clear in its perceptions of what a minister and Church ought to be, so comprehensive of the aims and so full of sympathy with the Spirit of Christ, will, with the Right Hand of Fellowship, and the noble Charge of Mr. Bartol, and the eloquent, catholic Address to the People by Mr. Chapin, be given to the public.

Dedication at Brookline. This new and beautiful House of Worship, erected for the First Congregational Society in Brookline, was dedicated on Friday, December 1st. The following was the order of exercises:

Introductory Prayer, Rev. George Putnam, D. D. Selections from the Scriptures, Rev. Thomas Hill. Anthem. Dedication Prayer, Senior Pastor, Rev. John Pierce D. D. Dedication Hymn. Sermon, Junior Pastor, Rev. Frederick N. Knapp. Hymn—Concluding Prayer, Rev. G. Reynolds. Doxology. Benediction.

House of Correction, South Boston. From an interesting report of Rev. Shipley Wells Willson, the Chaplain of this Institution, we extract a tribute which he pays to Capt. Robbins.

"As a disciplinarian in institutions of this kind, Capt. Robbins, our Master, may possibly have a few equals, but his superior. I think will scarcely be found. The utmost neatness, order, and regularity, prevail in-doors and out; no pains are spared to promote the health, moral improvement, and general welfare of the prisoners; and I am sure if they are not improved and made essentially better, it is not the fault of the Master, neither is it the fault of his worthy subordinate officers. The very kind and polite attentions which I have received from the Master, and his affectionate family,—also from the officers and matrons of the Institution, will never be forgotten; but will ever be cherished among my most grateful recollections."

There is also a gratifying testimony to the good deportment of the prisoners.

"From the beginning of my labors among them, down to this day, I have never seen any thing in their conduct, nor have I heard of anything, betraying the least want of that kindness and respect, which I could have reason to expect."

Standish Academy. Number of students—males 36; females 29; total 65. The winter term commenced Dec. 4th. The village of Standish is about 16 miles from Portland, retired and healthy. Accommodations are ample, and board can be obtained at from $1,33 to $1,75 per week. Instructors—Thomas H. Talbot, Principal; G. N. Richardson, Assistant; Miss Frances E. Stowe, Teacher of Music and Drawing. Dr. George H. Nichols lectures on Anatomy and Physiology. Rev. Dr. Nichols of Portland, is President of the Board of Trustees.

Topsham Academy. From the Catalogue of this Institutuion, we learn that the number of students is, males 30; females 21; total 51. The principal Instructors are Dexter A. Hawkins, A. B.; Charles H. Wheeler, A. B. The Academy is on an elevation which overlooks the villages of Topsham and Brunswick, and has peculiar advantages of situation. The next term begins Dec. 11th.

Princeton Theological Seminary. Whatever may be said of other theological institutions, *Princeton* flourishes. It is rather singular that each of the three classes consists of 49—one hundred and forty-seven in all, besides three resident licentiates.

GENERAL INTELLIGENCE.

Mass. Electoral College. This body, on Wednes, cast *twelve* votes for Zachary Taylor, President, and *twelve* for Millard Fillmore, Vice President. At the third balloting, Wm. Schouler of Boston received *eight* votes for *Messenger*, to bear the votes to Washington, and was declared elected. The nominating list for Messenger contained *twenty-five* names.

The Cholera in New York. The ship New York, Captin Lines, arrived at New York Friday night, in 22 days from Havre, with 328 steerage and 17 cabin passengers. On the 14th day out, a case of sickness called cholera, appeared among the steerage passengers, and at the time of her arrival in New York there had been 19 cases, of which some had proved fatal. Two or three have also deceased since they were landed at Quarantine. In all six have died. They are of the better class of emigrants, mostly German and Swiss. There was no cholera in Havre at the time of departure.

Prof. Wines has closed his course At the conclusion of the second lecture, he announced that the lectures did not seem to be adapted to the taste of Boston—the audiences being too small to induce him to proceed with the course. [Puritan.

Death of Bishop Mant. The Church and State Gazette announces the death of the Lord Bishop of Down, and Conor, and Dromore.—His Bampton lectures; Notes on the Bible (in conjuction with the late Dr. D'Oyley,) and on the Prayer Book; and his history of the Irish Church, are well known.

The Edmondson Girls have been purchased, emancipated, and taken to the North. The following receipt, furnished by the slave traders, we find in the Advocate and Journal of New York:

"Received of W. L. Chaplin twenty-two hundred and fifty dollars, being payment in full for the purchase of two negroes, named Mary and Emily Edmonson. The right and title of such negroes we warrant and defend against the claims of all persons whatsoever, and likewise warrant them sound and healthy in body and mind, and slaves for life.

Given under my hand and seal, this seventh day of November, 1848. Bruin & Hill. [Seal.]"

Odd Fellows in Great Britain. We insert the following by request: "It is stated that a judgment has been given in a long pending case in Glasgow, which will sensibly affect the position of Odd Fellow and other similar associations in Great Britain It was decided that such societies not only have no legal standing, but where they do exist, do so in defiance of the law."

RELIGIOUS INTELLIGENCE.

Baptizo. There has been some blame cast upon Mr. Drisler, the editor of the American edition of Liddell and Scots, Greek Lexicon, for his renderings of the word "baptizo." He has written to the editor of the Southern Baptist Chronicle a letter which sufficiently justifies him. We extract the following as matter of interest to some of our readers:

"I transcribe literally for you the article as it stands in the first English edition.

Baptizo. f. iso. (bapto) to dip repeatedly, dip under: Mid. *to bathe.* Eubul, Naus. I: hence, *to steep, wet:* metaph. *hoi bebaptismenoi, soaked in wine,* Lat. *vino madidi,* Plat. Symp. 176 B: *to pour upon, drench, cisphorais. ophlemasi, beb., over head and ears in debt,* Plut.: *meirakion baptizomenon* a boy *overwhelmed* with questions, Heind. Plat. Euthyd. 277 D. II. *to dip a vessel, draw water,* Plut.; cf. *bapto.*—III. *to baptize,* N. T.

And this is almost a verbal translation from Passow, even to the "pour upon."

Apart from the truth, which I should always wish to arrive at, in lexicography as well as in the business of life, I was little concerned whether *baptizo* meant "to immerse" or "to sprinkle," believing that the efficacy of the rite depended very little on the original meaning, or even original usage, of the word which we have been compelled to transfer bodily into our own language. When an opportunity occurs for making such a change in the plates, I shall make the article conform to that in the second English edition, where the two meanings *"to pour upon, drench,"* are omitted, and the reference to Plutarch filled up, with some other slight changes. I remain very truly yours &c., H. Drisler.

P. S. As you may wish to compare with the second English edition, I transcribe for you the article as it stands there:

Baptizo. f. iso. (bapto) to dip repeatedly; of ships, to *sink* them, Polyb. 2, 51, 6, etc. Pass., *to bathe,* Eubul. Naus. 1; *hoi bebaptismenoi, soaked in wine,* Lat. *vino madidi,* Plat. Symp. 176 B; *ophlemasi beb., over head and ears in debt,* Plut. Galb. 21*; *meirakion baptizomenon,* a boy *drowned* with questions, Heind. Plat. Euthyd. 277 D. II. *to draw water,* Plut. Alex. 67; cf. *bapto.* III. *to baptize,* N. T.

I believe the transcipts in both cases to be correct. I have made them carefully. H. D.

* This reference of Liddell & Scott's to the Galba of Plutarch, is incorrect: it should be 31, instead of 21. Plutarch is reciting the objections, in Galba's mind, to adopting Otho as his successor, one of which was, that he was "loaded with (lit. *baptized by*) debts to the amount of five million drachmas." [Ed. Chron.

Reciprocity. When the Rev. Henry Ward Beecher was invited to leave Indiana and accept of the pastoral charge of the Plymouth Church in Brooklyn, one of the arguments used by his friends here to reconcile his friends there to the loss, was, that he could do more for the West by procuring Eastern aid for their enterprises, than by remaining to engage personally in them. One of these enterprises was Wabash College, of which Mr. Beecher had been a trustee and a principle supporter.

Dr. White, the President of this College, is now here, collecting funds for its benefit. One of the first places he went to, was, of course, the Plymouth Church. In presenting his case, he reminded them of the above argument, and added that as they had taken away the corner stone of the College, they were at liberty to repair that injury by giving $10,000, which would be sufficient to endow the first professorship. The church and congregation responded heartily to the call, and several individuals of their number having subscribed $9, 780, the rest was made up by a general collection during the services on Thanksgiving day. [Journal Commerce.

Professor Tholuck.—Church and State in Prussia.—In a recent letter published in a London periodical, Tholuck speaks as follows:

"Up to the present moment, about 200 young divines have been put under my influence—most of them sent to the university by parents indifferent to religion, but gradually led to Christian faith, through the influence of theological education. Let Church and State be separated, the theological faculties must cease; the awakened Christians of the province of Saxony will unite into a religious body. On the outset, they will immediately split into three parties, Lutherans, Reformed, and United Evangelical Christians. The last I would be inclined to join. I may be wrong in my calculations; but according to my opinion, the number of layman in our province uniting in this body, would not exceed perhaps 8,000. Would they have the means of supporting a theological faculty? It seems the day will come, when the professors of Christ among the professors of Divinity will be obliged to resort to foreign countries; in which case, who knows, if you do not see me some day knocking at your door as an exiled man. I am speaking here of the immediate consequences. That in the last result, a new vital Church will arise from all the confusion, I believe, and as yet I am, therefore, far from desponding. On the contrary, I feel a sort of juvenile energy in me to become active in the new state of things which the Lord will be doing. For it is evident, that though the vicious tendencies of men have been the instruments in all that takes place, yet the threads have been linked together by the hand of Providence, so as to lead to a new state of civil and church affairs, and the designs of Providence are doubtless for good."

Dismission of Ministers—Result of Council. We find in the Puritan of Nov. 23, the record of a fact which we will lay before our readers for such reflections as it may suggest.

Result of Council. Agreeably to letters missive from the Congregational Church in South Braintree, an Ecclesiastical Council convened in the meeting house of said church Nov. 14, 1848, at 9 o'clock. A. M.

After a full hearing of the case, and opportunity given to present further testimony upon the question before the Council, it was voted that the Council be by themselves. Upon mature and prayerful deliberation, the council then adopted the following result.

"In view of the facts which have been spread before them, the Council are painfully convinced that the request of Rev. Mr. Tenney is reasonable, and that a compliance with it is not to be avoided. It is matter of unfeigned rejoicing, that nothing has appeared in the developments of this day, to weaken their confidence in the pastor of this church, as an able and faithful minister of the Gospel.

We honor his integrity and firmness as an advocate of truth and an opposer of every appearance of evil, and we deeply lament that any cause should deprive this Christian community of his services. Yet, since a state of things has been produced which renders his removal desirable to himself, and probably expedient for the people, we can but consent to his release from obligations which he can no longer hopefully sustain, and trust that the great Lord of the harvest, in whose service he has already borne the burden and heat of a trying day, will soon assign to him a fairer and more productive field in which to sow, and reap, and gather fruit unto life eternal.

It is our united prayer that this flock earnestly seek another pastor after God's own heart, and having found such an one, give him their united, vigorous, and constant support, carefully avoiding all those occasions of dissension and difficulty which their past history has discovered.

Calvin Hitchcock, Moderator.
Wm. H. Peabody, Scribe,

[The Boston correspondent of the N. Y. Evangelist of Nov. 30 says that "the cause of Mr Tenney's dismission was this—the Academy in South Braintree is under the charge of a man who has insisted upon having dancing, and tableaus &c., in connection with his school. Mr. Tenney has resisted this as a Trustee, and things of a kindred nature."]

Still another Result of Council.—Our Orthodox brethren seem to have a good deal of employment for Councils, to settle difficulties in their Churches. The Puritan, of the 30th ult., reports the result of the doings of a Council at North Danvers, as follows.

In view of all the circumstances of the case, it is expedient that the pastoral relation of the Rev. Mr. Tolman to the Third Congregational Church in Danvers should be, and it hereby is, dissolved.

The Council do not conceive that a narrative and detailed exhibition of the circumstances which have given occasion to their present action, would be of any advantage to the parties immediately concerned, or to the public at large. It is deemed, however, an act of justice to Mr. Tolman to state explicitly, that the difficulties in the Third Congregational Church in Danvers had their origin in the disappointment of a portion of the Church and Society in not obtaining the settlement of a candidate who had previously spent a considerable time with them, and in whom they had come to feel a strong and affectionate interest. No charge whatever was preferred or intimated affecting the christian and ministerial character of the pastor.

[We do not quote the above to imply that the orthodox are worse than other denominations, but as pretty conclusive proof that they are no better.

FOREIGN INTELLIGENCE.

Latest News by Steamer. The Britannia arrived Wednesday morning, Dec. 6, occupying 18 days in her passage, in consequence of head winds.

Cholera. The total number of cases of cholera already reported from its first appearance has now reached 1039, of which 533 have proved fatal, and 331 are still under treatment. During the last week the number of deaths reported in the metropolitan districts was 62; the number this week will range about 60. On Monday the metropolitan cases amounted to 18, but on Tuesday they declined to six, one of which was fatal; and on Wednesday to four, but three of which were fatal. The improved state of the weather may have conduced to this result. From the provinces the daily returns appear without any cases reported. But in Edinburgh the malady still prevails to some extent,—the new cases are scarcely ever under 20 daily; the deaths are from 5 to 10 daily. Two cases are reported from Glasgow; and we learn from Scotland that it now attacks persons above the lower classes. In London, Mr. Band, the prime warden of the Goldsmith's Company, one of the highest officers in the Corporation of London, has fallen a victim. From France we have no farther accounts of its extension; and it has almost disappeared at Berlin. Upon a review of the general state of health in England, there is nothing to cause needless alarm. The official returns of the Registrar-General, for the week ending the 11th instant, only show an excess of 11 above the average weekly returns of the preceding five years within the bills of mortality.

Ireland. The spirit of private revenge still lurks unquelled in various localities in Ireland. A bailiff has been murdered near Limerick; Mr. Moore, the agent of Lord Armsley's estates in Cavan has been basely shot at from behind a hedge; and Mr. Daniel, a magistrate of Helston, in Westmeath, has been fired at in a similar mode, the shot having struck him in the left shoulder; his clothes were riddled with balls, but he escaped with life.

These outrages have all had their origin from disputes or bad feeling arising from the occupation of the land; but in Mr. Moore's case, who called the tenantry together and reproached them for their baseness, the crime seems to have been concocted by, and executed at the instigation of, men upon whom he had heaped innumerable personal favors.

The condition of the country in many localities seems to be fearfully distressing; and men even of rank and title are said to be subsisting on "yellow meal" and the garbage of their garden. A baronet in the west of Ireland, who had an income of £2000 a year, has been so reduced as to accept the miserable office of collector of poor-rates! and, in some places, the county cess has not been collected, because literally no money was to be had. Certainly a great social change is now going on throughout the country. It is some mitigation to find that the potato disease has disappeared, and the deficiency seems to be by no means as large as was first apprehended.

France. Not the slightest doubt of the election of Louis Napoleon seems to be entertained in Paris. It is the opinion of many that he will have an absolute majority of all the votes. It is said to have been ascertained, that in sixty of the departments of France he will undoubtedly be at the head of the poll, and that in the remaining twenty-six he will be either on an equality with General Cavaignac, or very little below him. The Bonapartist party reckon on the support of at least two thirds of the legitimists and Orleanists.

The Moderate Party, with the *Constitutionel* at their head have decided to go for Louis Napoleon.

The bishops are coming forward in support of General Cavaignac.

Some of the friends of General Cavaignac have waited upon M. de Lamartine to represent to him that he has no chance of success as a candidate for the Presidency, and to ask him to withdraw in favor of General Cavaignac. M. de Lamartine has refused point blank to do so, on the ground "that he would not hook himself on a rotten branch." On this becoming known, the partisans of Louis Napoleon waited upon him with a similar request, but he reminded them that he had opposed the election of Louis Napoleon even as a representative, and that it would be inconsistent in him to support him now as a candidate for the Presidency.

Sunday the 12th inst. was the day fixed for the solemn inauguration of the new constitution, by religious ceremonies, performed in a temporary chapel on the Place de la Concorde. Tribunes were erected on each side of this chapel for the accommodation of the Government, the members of the National Assembly, the Corps Diplomatique, the great public functionaries, and the other invited guests, and the terraces of the Tuileriee gardens arranged for the spectators. Round the Place de la Concorde, forty Venetian poles, with flags, oriflammes, and appropriate inscriptions, were erected.

Central Italy. Letters from Rome of the 4th inst, state that the disturbances respecting the Jews had been renewed in that city, and that an attempt was made to burn down the quarter in which they reside. The troops were called out and restored tranquility. It is also stated as probable the resignation of the Rossi ministry.

☞ SUNDAY SCHOOL FAIR! The Ladies of the Lee Street Church Charitable Sewing Circle, propose to hold a sale of useful and fancy articles, at the City Hall, Cambridgeport, on Wednesday and Thursday, the 20th and 21st of December; the proceeds to be devoted to the purchase of a library for the Sunday School; and to other objects connected with the interests of the Society.

Contributions of articles suitable for a *Christmas Tree*, or for general sale, are respectfully solicited from Sister Societies and Sunday Schools.

Donations may be forwarded to the care of Messrs. Bruce and Gregory, Main St. Cambridgeport; to the University Bookstore, Old Cambridge, care of John Bartlett, Esq.; and to the Bookstore of Benj. Greene, Esq., Washington St., Boston. tf dec2

☞ THE WORCESTER ASSOCIATION, will meet at Rev. Mr. Willson's, in Grafton, on the afternoon of *Thursday, Dec.* 14, directly after the dedication at Upton, which is to take place on the morning of the same day.

T. PRENTISS ALLEN,
dec9 Scribe of the Association.

☞ THE REV. E. NOYES, will lecture in Bulfinch Street Vestry, Sunday evening, 10th inst, at 7 o'clock, on Temperance, and will give a highly interesting account of the state of the cause in Great Britain from which country he has lately returned. dec9

☞ CHARITY MEETING. All persons interested in the distribution of Charity are invited to attend the regular monthly meeting of the "Association of Delegates for the Benevolent Societies of Boston," in No. 2, Tremont Temple, (Entrance South Gate,) on Tuesday, 12th inst, at 3 o'clock, P. M. Societies are requested to send in their reports.

F. R. WOODWARD, Sec'ry
Boston Society for the prevention of Pauperism.
dec9

☞ INDIANA STREET CHURCH. The Rev. Dr. Gannett will preach in this Church next Sunday evening, Dec. 10. Services to commence at 7 o'clock.

☞ A contribution will be taken in aid of the Church. dec9

☞ THE CAMBRIDGE MINISTERIAL ASSOCIATION, will hold their next meeting in Cambridge, at the house of the Subscriber, on Tuesday, 12th inst.

dec9 WM. NEWELL, Scribe.

MARRIAGES.

In this city, at the Bulfinch Street Church, by Rev Mr Gray, Mr Marshall Blanchard to Miss Eliza A. Winn.

2d inst, by Rev Mr Peabody, John O. Stone, M. D., of New York to Catharine C., daughter of the late Patrick T. Jackson, Esq., of Boston.

By Rev Mr Lippitt, Mr Willis H. Colburn to Miss Mary P. Bartlett.

In Sterling, 4th inst, by Rev Mr Cunningham, Dr Emory Lyon of Shelburne Falls to Miss Mary C. Burrage of Sterling.

In Pembroke, Thanksgiving day, in the Congregational Church, by Rev Mr Smith, Mr Royal Cheny of Newton to Miss Augusta Briggs of P.

In Concord, by Rev Mr Frost, on Thanksgiving eve, Wm H. Devens of Littleton to Ann E. Barrett of C.

In Lunenburg, on Thanksgiving eve, by Rev E. W. Harrington, Mr Adna Cushing of Boston to Miss Maria Hills, daughter of Jacob and Lucretia Proctor of L.

In Springfield, Nov. 28th, by Rev George F. Simmons, Capt Benj F. Warner, Cashier of Chicopee Bank, to Charlotte L. Edwards, daughter of the late Elisha Edwards, all of S.

In Northampton, Nov. 27th, by Rev E. Y. Swift, at the same time and place, three sisters, Mary E. Parker, Harriet L. Parker and Sarah E. Parker. Mary E. to Joel W. Barden of Dalton; Harriet L. to Reuben W. Field of Savoy, and Sarah E. to Joseph A. Russell of Harper's Ferry, Va.

In Providence, R. I., 6th ult, John Morrow of Boston to Anne Brown of P.

21st ult, by Rev T. T. Waterman, Mr Phineas D. Wesson to Miss Agnes McPhail, all of P.

23d ult, Samuel Greene Arnold to Miss Louisa Gindrat, second daughter of Richard J. Arnold, Esq., all of Providence.

In New York city, 30th ult, by the Right Rev Bishop Hughes, Frederick Francis De La Figaniere, Attache to the Portuguese Legation, second son of her most faithful Majesty's Minister in the United States, to Josephine, only daughter of Samuel J. Hunt, Esq., of N. Y.; 39th ult, by Rev Mr Bellows, Mr George Foster to L. Adelia Gibbons, both of Boston.

DEATHS.

In this city, 29th ult, Miss Susanna L., daughter of Mr Pearson H. Field, 21.

Mrs Harriet B. C., wife of Mr William B. Walker, 27.

In West Cambridge, 19th ult, Emily Ashton, wife of Hon George Lunt, 23.

In Sharon, 4th inst, Mrs Hannah Raynolds, 74, widow of the late Hon. Benj Raynolds.

In Salem, 29th ult, Mrs Charlotte, wife of Rev William Silsbee, 34.

Mrs Betsey, wife of Mr John Nichols, 72 yrs 9 mos.

29th ult, Miss Rahamah Thompson, 86.

In Williamstown, 17th ult, at the residence of her son-in-law, Prof Hopkins, Mrs Ann Louisa Payson, widow of the late Rev Edward Payson, D. D., 64.

In Portsmouth, N. H., 21st ult, Daniel H. Parker, 20 yrs 9 mos, a member of the class of 1847, Dartmouth College.

In Providence, R. I., 28th ult, Henry C. Earl, 17 yrs and 2 mos.

21st ult, Mr Wm H. Arnold, son of Whipple Arnold, Esq., of Warwick, 26.

26th ult, (his birth day,) Nicholas S. Arnold, (late firm of Evans & Arnold,) 22.

In New York, Jonathan Goodhue, Esq., 66—a native of Salem, but for many years a most distinguished merchant in New York, where he was universally beloved and respected.

MORTON'S
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☞ This establishment takes its name from being the place where Ether was first inhaled, and the discovery of its uses originally made;—and as its name imports, the various operertions of Dental Surgery are here performed, and Ether or Chloroform administered by the discoverer himself. The operations of EXTRACTING, FILLING and INSERTING TEETH, performed by Dr. Morton, embrace the most modern improvements in America and Europe, and in consequence of the Ether Discovery, his extensive correspondence with the most skilful practitioners, at home and abroad, gives him the great advantage of gaining the earliest intelligence of all inventions and discoveries in his profession. Dr Morton offers his services in the administration of Ether with especial confidence, having had great experience both at his own rooms and at

THE MASSACHUSETTS GENERAL HOSPITAL,

in connection with the Surgeons of that Institution, who are respectfully referred to.

Extracts from the Reports of the Exhibition of the Worcester County Mechanics Association.

"Artificial Teeth. A set of Teeth were shown by Dr. Morton, which were not only carved in a very handsome manner, perhaps faultless, having the particular merit of sustaining the harmony of proportion to the last Teeth of the jaw, and giving a peculiarly natural appearance of the gum and jaw in that part, but were articulated in the most perfect manner. They were more complete and more perfect, taken altogether than any other. The Committee on that account *regard them as the best* SILVER MEDAL."

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John Kuhn, Sec."

Extract from the Report of the Mass. General Hospital.

"Dr. Morton, in 1846, discovered the facts before unknown, that Ether would prevent pain in Surgical Operations. He first established these facts by numerous operations on Teeth. eopos dec9

OXFORD BIBLE WAREHOUSE.

THE subscribers announce to the trade and the public, that they have lately received from the Oxford publishers of the Bible, the following varieties in various bindings and at prices far below former ones for the same Bibles, or American editions of an inferior quality. Societies can be supplied by the hundred or thousand much cheaper than they manufacture from stereotype plates.

Varities just received.

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Do do, cheap morocco.
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POETRY.

For the Register.

THE CONGRESS OF PEACE AT BRUSSELS.

From out the midst of Europe in alarms
A voice is heard persuading men to peace,
A voice whose power with heavenly music charms,
And bids the tumult of the world to cease.

The nations, blessed with thirty years repose,
Seemed on the borders of the promised land;
The land that war's fierce conflicts never knows,
Where all that live are one united band.

And even now they stand on Jordan's stream,
But unbelief still sways the human mind;
And all the glorious prospect seems a dream,
For to its near approach their souls are blind.

Not by the sword or violence shall rights,
Long lost to nations, be at once regained;
Not by the prowess shown in deadly fights
Shall Freedom, once achelved, be still maintained.

God of one blood has all the nations made
To dwell in peace together on the earth,
That none should be of others' power afraid,
And none should boast them of a nobler birth.

We are all One. Boast not of rights, if won
By conquering hosts upon the gory plain;
But mourn for what thine own right hand hath done,
Nor think thy brother's blood thy Country's gain.

Humanity laments, and still will weep
Her slaughtered sons of every age and clime;
And hourly does her fasts and vigils keep
For millions perished since the birth of time.

And shall she never from the dust arise,
And put her robe of fleecy whiteness on;
And dry her swoln, and ever-flowing eyes
For wrongs that man his brother-man has done?

Yes: for though passing clouds now dim her sight,
They shall not long prevent the approaching day;
Already are the hill-tops glad with light,
And man's proud tyrants starting with dismay.

Soon shall she see her children dwell in peace
On all the earth, of every name and clime;
Their friendly intercourse of love increase,
Unfettered by the bonds of space and time!

A deep abiding joy her soul shall fill,
Beholding thus her countless children blest;
Secure from rude alarms, from every ill,
And entering here on their eternal rest.

Salem, Nov. 24th, 1848. J. V.

MISCELLANEOUS.

STRAY LEAVES FROM MARGARET SMITH'S DIARY, IN THE COLONY OF MASSACHUSETTS.

[Continued.]

Nurse Lake.—Her account of Gov. Endecutt and the Quakers.—Aunt Rawson, Madam Broadstreet, and the Rev. John Norton.

[From the National Era.]

Boston, Mar. ye 18.—My cough still troubling me, an ancient woman, coming in yesterday did soe set forth the worth and virtue of a syrup of her making, that Aunt Rawson sent Effie over to the woman's house for a bottle of it. The woman sat with us a pretty while, being a lively talking bodie, although now well nigh fourscore years of age. She could tell manie things of the old people of Boston, for, having been in youth the wife of a man of some note and substance, and being herself a notable housewife, and of good natural parts, she was well looked upon by the better sort of people. After she became a widow, she was for a little time in the family of Gov. Endecutt, at Naumkeag, whom she describeth as a just and goodlie man, but exceeding stern and exact in his household, and of fiery temper withal. When displeasured, he would pull hard at the long tuft of haire which he wore upon his chin; and on one occasion, while sitting in the Court, he plucked off his velvet cap, and cast it in the face of one of the Assistants, who did profess conscientious scruples against the putting to death of the Quakers.

"I have heard say his hand was heavy upon the people," I said.

"And well it might be," said the old woman, "for more pestilent and provoking strollers and ranters you shall never find than these same Quakers. They were such a sore trouble to the Governor, that I doe believe his days were shortened by reason of them. For, neither the jail, nor whipping, nor cropping of ears, did suffice to rid him of them. At last, when a law was made by the General Court, banishing them on pain of death, the Governor, coming home from Boston, said that he now hoped to have peace in the Colonie, and that this sharpness would keep the land free from these troubles. I remember it well—how the next day he did write the ministers and the chief men, and in what a pleasant frame he was. In the morning, I had mended his best velvet breeches for him, and he praised my work not a little, and gave me six shillings over and above my wages; and says he to me, 'Goody Lake,' says he, 'you are a worthie woman, and doe feel concerned for the good of Zion, and the orderly carrying of matters in Church and State, and hence I know you will be glad to hear that after much ado, and in spite of the strivings of evil-disposed people, the General Court have agreed upon a Law for driving the Quakers out the jurisdiction, on pain of death; soe that, if anie come after this, their blood be upon their own heads. It is what I have wrestled with the Lord for, this manie a month, and I doe count it a great deliverance, and special favor; yea, I may truly say, with David, "*Thou hast given me my heart's desire, and hast not withholden the prayer of my lips. Thy hand shall find out all thine enemies; thou shalt make them as a fiery oven in the time of thine anger; the Lord shall swallow them up in his wrath, and the fire shall devour them.*" You will find these words, Goody Lake, 'says he,'in the xxi Psalm, where what is said of the King will serve for such as be in authoritie at this time.' For you must know, young woman, that the Governor was mighty in Scripture, more especially in his prayers, when you would think that he had it all at his tongues end."

"There was a famous dinner at the Governor's, that day, and manie guests, and they were all in a happie mood after it, sipping of wine, which was a gift from a Portugal captain, and of rare qualitie, as I know of mine own tasting, when word was sent to the Governor that a man wished to see him, whom he bid wait awhile. After dinner was over, he went into the hall and who should be there but Wharton, the Quaker, who without pulling off his hat, or other salutation, cried out: 'John Endecutt, Hearken to the word of the Lord, in whose fear and dread I am come. Thou, and thy evil counsellors the priests, have framed iniquity by law, but it shall not avail you. Thus saith the Lord, *Evil shall slay the wicked, and they that hate the righteous shall be desolate!*' Now, when the Governor did hear this, he fell, as must needs be, into a rage, and seeing me by the door, he bade me call the servants from the kitchen, which I did, and they running up, he bade them lay hands on the fellow and take him away; and then in a great passion he called for his horse, saying he would not rest until he had seen forty stripes save one laid upon that cursed Quaker, and that he should go to the gallows yet for his sauciness. Soe," said the old woman, "they had him to the jail, and the next morning he was soundlie whipped, and ordered to depart the jurisdiction."

I, being curious to know more concerning the Quakers, asked her if she did ever talk with any of them who were dealt with by the authorities, and what they said for themselves.

"Oh, they never lacked words," said she "but cried out for libertie of conscience, and against persecution, and prophecied all manner of evil upon such as did administer the laws. Sometime about the year '56, there did come two women of them to Boston, and brought with them certain of their blasphemous books, which the constables burnt in the street, as I well remember by this token, that, going near the fire, and seeing one of the books not yet burnt, I stooped to pick it up, when one of the constables gave me a smart rap with his cane, and snatcht it away. The women being sent to the jail, the Deputy Governor, Mr. Bellingham, and the Council, thinking they might be witches, were for having them searched; and Madam Bellingham naming me and another woman to her husband, he sent for us, and bade us go to the jail and search them, to see if there was any witch-mark on their bodies. Soe we went, told them our errand, at which they marvelled not a little, and one of them, a young, well-favored woman, did entreat that they might not be put to such shame, for the jailer stood all the time in the yard, looking in at the door; but we told them such was the order, and soe, without more ado, stripped them of their clothes, but found nothing save a mole on the left breast of the younger, into which Goodwife Page thrust her needle, at which the woman did give a crie as of paine, and the blood flowed; whereas, if it had been a witch's mark, she would not have felt the prick, nor would it have caused blood. Soe, finding nothing that did look like witchcraft, we left them; and, on being brought before the Court, Deputy Governor Bellingham asked us what we had to say concerning the women, whereupon Goodwife Page, being the oldest of us, told him that we did find noe appearance of witches upon their bodies, save the mole on the younger woman's breast, (which was but natural,) but that otherwise she was fair as Absalom, who had no blemish from the soles of his feet to the crown of his head. Thereupon the Deputy Governor dismist us, saying that it might be that the Devil did not want them for witches, because they could better serve him as Quakers; whereat all the Court fell to laughing.

"'And what did become of the woman?' I asked. 'They kept them in jail awhile,' said Nurse Lake, 'and then sent them back to England. But the others that did follow fared harder, some getting whipped at the cart-tail, and others losing their ears. The hangman's wife showed me once the ears of three of them, which her husband cut off in jail that verie morning."

"This is dreadful!" said I, for I thought of my dear brother, and sweet Margaret Brewster, and tears filled mine eyes.

"'Nay; but they were sturdy knaves and vagabones,'" answered Nurse Lake, "although one of them was the son of a great officer in the Barbadoes, and accounted a gentleman before he did run out into his evil practices. But cropping of ears did not stop these headstrong people, and, they still coming, some were put to death. There were three of them to be hanged at one time. I doe remember it well, for it was a clear warm day about the last of October, and it was a brave sight to behold. There was Marshall Michelson, and Capt. Oliver with two hundred soldiers afoot, besides manie on horse of our chief people, and among them the goodlie Mr. Wilson, looking like a Saint as he was, with a pleasant and joyful countenance, and a great multitude of people, men, women, and children, not only of Boston, but from the towns round about. I got earlie on to the ground, and when they were going to the gallows I kept as near to the condemned ones as I could. There were two young well-favored men, and a woman with grey hairs. As they walked hand in hand, the woman in the middle, the Marshall, who was riding beside them, and who was a merry drolling man, asked her if she wasn't ashamed to walk hand in hand between two young men; whereupon, looking upon him solemnly, she said she was not ashamed, for this was to her an hour of great joy, and that no eye could see, no ear hear, no tongue speak, and no heart understand, the sweet incenses and refreshings of the Lord's spirit, which she did then feel. This she spake aloud, soe that all about could hear, whereat Capt. Oliver bid the drums to beat, and drown her voice. Now, when they did come to the gallows ladder, on each side of which the officers and chief people stood, the two men kept on their hats, as is the ill manner of their sort, which so provoked Mr. Wilson, the minister, that he cried out to them: 'What! shall such Jacks as you come before authoritie with your hats on?' to which one of them said, 'Mind you, it is for not putting off our hats that we are put to death.' The two men then went up the ladder, and tried to speak; but I could not catch a word, being outside of the soldiers, and much fretted and worried by the crowd. They were presentlie turned off, and then the woman went up the ladder, and they tied her coats down to her feet, and put the halter on her neck, and, lacking a hankerchief to tie over her face, the minister lent the hangman his. Just then, your Uncle Rawson comes a riding up to the gallows, waving his hand, and crying out, 'Stop! she is reprieved!' Soe they took her down, although she said she was ready to die as her brethen did, unless they would undo their bloody laws. I heard Capt. Oliver tell her it was for her son's sake that she was spared. Soe they took her to jail, and after a time sent her back to her husband in Rhode Island, which was a favor she did in no wise deserve; but good Governor Endecutt, much as he did abhor these people, sought not their lives, and spared no pains to get them peaceably out the countrie; but they were a stubborn crew, and must needs run their necks into the halter, as did this verie woman, for coming back-again, under pretence of pleading for the repeal of the laws against Quakers, she was not long after put to death. The excellent Mr. Wilson made a brave ballad on the hanging, which I have heard the boys in the street sing manie a time.

"A great manie, both men and women, were whipped and put in the stocks," continued the woman, "and I ofice beheld two of them, one a young and the other an aged woman, in a cold day in winter, tied to the tail of a cart, going through Salem street, stripped to their middles as naked as they were born, and their backs all covered with red whip-marks; but there was a more pitiful case of one Hored Gardner, a young married woman, with a little child and her nurse, who, coming to Weymouth, was laid hold of and sent to Boston, where both were whipped, and' as I was often at the jail to see the keeper's wife, it soe chanced that I was there at the time. The woman, who was young and delicate, when they were stripping her, held her little child in her arms; and when the jailer plucked it angrilie from her bosom, she looked round anxiouslie, and, seeing me, said, 'Goodwoman, I know thou'lt have pity on the babe,' and asked me to hold it, which I did. She was then whipped with a three-fold whip with knots in the ends, which did tear sadlie into her flesh, and after it was over she kneeled down, with her back all bleeding, and prayed for them she called her persecutors. I must say I did greatlie pitie her; and I spoke to the jailor's wife, and we washed the poor creature's back, and put on it some famous ointment, soe that she soon got healed."

Aunt Rawson now coming in, the matter was dropped; but, on my speaking to her of it after Nurse Lake left, she said it was a sore trial to manie, even those in authoritie, and who were charged with the putting in force of the laws against these people. She furthermore said, that Uncle Rawson and Mr. Broadstreet were much cried out against by the Quakers and their abettors on both sides of the water, but they did but their duties in the matter, and for herself she had always mourned over the coming of these people, and was glad when the Court did set anie of them free. When the woman was hanged, my aunt spent the whole day with Madam Broadstreet, who was soe wrought upon that she was fain to take to her bed, refusing to be comforted, and counting it the heaviest day of her life.

"Looking out of her chamber window," said Aunt Rawson, "I saw the people who had been to the hanging coming back from the training field; and when Annie Broadstreet did hear the sound of their feet in the road, she groaned, and said that it did seem as if every foot fell upon her hearte. Presentlie, Mr. Broadstreet came home, bringing with him the minister, Mr. John Norton. They sat down in the chamber, and for some little time there was scarce a word spoken. At length, Madam Broadstreet, turning to her husband, and laying her hand on his arm as was her loving manner, asked him if it was indeed all over. 'The woman is dead,' said he, 'but I marvel, Anne, to see you soe troubled about her. Her blood is upon her own head, for we did by no means seek her life. She hath trodden under foot our laws, and misused our great forbearance, soe that we could do no otherwise than we have done. Soe under the Devil's delusion was she, that she wanted noe minister or elder to pray with her at the Gallows, but seemed to think herself sure of heaven, heeding in no wise the warnings of Mr. Norton, and other godly people. "Did she rayl at, or crie out against, anie?" asked his wife. Nay, not to my hearing,' he said, 'but she carried herself as one who had done no harm, and who verilie believed that she had obeyed the Lord's will.'"

"This is verie dreadful," said she, "and I pray that the death of that poor misled creature may not rest heavie upon us."

Hereupon Mr. Norton lifted up his head, which had been bowed down upon his hand; and I shall never forget how his pale and sharp features did seem paler than their wont, and his solemn voice seemed deeper and sadder.

"Madam!" he said, "it may well befit your gentleness and sweetness of heart to grieve over the sufferings even of the froward and ungodly, when they be cut off from the congregation of the Lord, as His holy and just law enjoineth, for verily I also could weep for the condemned one, as a woman and a mother, and since her coming, I have wrestled with the Lord, in prayer and fasting, that I might be His instrument in snatching her as a brand from the burning.—But, as a watchman on the walls of Zion, when I did see her casting poison into the wells of life, and enticing unstable souls into the snares and pitfalls of Satan, what should I doe but sound an alarm against her! And the magistrate, such as your worthie husband, who is also appointed of God, and set for a defence of the truth, and the safetie of the Church and the State, what can he doe but faithfullie to execute the law of God, which is a terror to evil doers. The natural pitie which we feel must give place unto the dutie we doe severally owe to God and His Church, and the Government of His appointing. It is a small matter to be judged of man's judgment, for, though certain people have not scrupled to call me cruel and hard of heart, yet the Lord knows I have wept in secret places over these misguided men and women."

"But might not life be spared?" asked Madam Broadstreet. "Death is a great thing."

"It is appointed unto all men once to die," said Mr. Norton, "and after death the judgment.—The death of these poor bodies is a bitter thing, but the death of the soul is far more dreadful, and it is better that these people should suffer, than that hundreds of precious souls should be lost through their evil communication. The care of the dear souls of my flock lieth heavilie upon me, as manie sleepless nights and days of fasting doe bear witness. I have not taken counsel of flesh and blood in this grave matter, nor yielded unto the natural weakness of my heart. And while some were for sparing these workers of iniquity, even as Saul spared Agag, I have been strengthened as it were to hew them in pieces before the Lord in Gilgal. Oh, Madam, your honored husband can tell you what travivel of spirit, what sore trials, these disturbers have cost us; and as you doe know in his case, soe believe also in mine, that what we have done hath been urged, not by hardness and cruelties of heart, but rather by our love and tenderness towards the Lord's heritage in this land.—Through care and sorrow I have grown old before my time, few and evil have been the days of my pilgrimage, and the end seems not far off; and though I have manie sins and shortcomings to answer for, I doe humbly trust that the blood of the souls of the flock committed to me will not then be found upon my garments."

"Ah, me! I shall never forget these words of that godly man," continued my aunt, "for, as he said, his end was not far off. He died when he was yet young, verie suddenlie, and the Quakers did not scruple to say that it was God's judgment upon him for his severe dealing with their people. They even go soe far as to say that the land about Boston is cursed because of the hangings and whippings, inasmuch as Wheat will not grow here, as it did formerlie, and indeed manie, not of their way, doe believe the same thing."

FANNY MAFFIT.

During the winter of 1847, while Maffit was carrying on his meetings in the Centenary Church "Fanny Pierce," or Frances Smith, was attracted to the church in company with several young friends, by a report that an acquaintance had experienced religion there. The result was, that she continued to attend until she became impressed; and finally professed conversion, and joined the Church as a probationer. Soon after this, Frances was asked, by a friend of Maffit, whom we shall not now name, how she would like to become the wife of Mr. Maffit. The girl in utter astonishment, answered, "Why, he is old enough to be my grandfather!" The motives were then laid before the mind of the unsuspecting girl. Brother Maffit was a very pious man, and the union would help her in her religious course—she would travel with him and see the world—he was a very popular preacher, and mingled in the best society—she would be a perfect lady, and associate with the most accomplished ladies in the nation—besides brother Maffit was very rich, and he would make her large presents to begin with, and then she would never want anything which was really desireable.

When the girl's ear was gained, matters proceeded rapidly, but secretly. She was conducted at night through the basement window of the Centenary Church, and taken through at the back door of the parsonage to hold interview with Maffit. She was presented with much costly jewelry, a costly rosewood piano, &c, &c; all through Maffit's agent in the affair. The result was, the plan succeeded, and the prey was secured. The first communication which the mother of Frances received touching the matter was made by the same agent, and she was told that opposition was useless—Brother Maffit and Frances were engaged and would be married at all events, and she might as well consent and make the best of it.

The marriage was consummated; there being only thirty seven years difference in the age of the parties—but it has brought with it none of the bliss which had been promised to Frances. As to religious influences, they had now all evaporated. Not a word did she hear upon the subject from Maffit, or those in his service in the matter of the marriage, from the moment of the commencement of the tragedy. She had been carried away with golden dreams of elevation—her brain bewildered with phantoms; but the period of her intellectual hallucination was of short duration. She soon had to grapple with realities. But we forbear. A portion of the history has been given; but the rest, and by far the most mysterious and illustrative of character remaines behind.

That the poor girl was unhappy in her new and unnatural position was an event that might have been expected; but that she would so soon fall a victim to her misfortunes has taken all by surprise. She ever had perfect health until her marriage, but for the last six months she had been sinking under the influence of grief and mortification. She was defamed—the worst attributes of character attributed to her—and many tales of her traducers were, by mistaken friends, whispered in her ears. Her heart sunk, and life became a burden, and she died in convulsions.

At present we forbear reflections. This much we think the public entitled to at present, but we are mistaken if more is not forthcoming from other quarters. We knew nothing of Mrs. Maffit until circumstances threw the information in our way; and we confess little as we thought of Mrs. Maffit, so many strange accounts had been given us, that we thought her none too good for the destiny upon which we supposed she had recklessly rushed. But authentic information, from various quarters, changed our views of the lady entirely. Now, we can say, that we have heard of nothing prejudicial to her moral character which cannot be traced to *one source*—and that source, with us, is entitled to no respect whatever. The fact that she died through grief is strong and presumptive evidence of her innocence of certain things existing in rumor. Females such as Mrs. M. had been represented by some, and suspected by many, to have been, never die heart broken. [N. Y. Christian Advocate.

VENTILATION ESSENTIAL TO HEALTH.

The bad state of the atmosphere of stove-heated rooms cannot be cured by any amount of steaming water. Ventilation is what is wanted, and what is always found wanting, and what renders the atmosphere of our churches and other public rooms so often unfit for human respiration.

Rooms should *not* be "*frequently ventilated*," but *always* so. Every tight room should have a ventilator constructed in the ceiling, to answer the purpose of the good old-fashioned fire-place, of keeping up a constant circulation of air.

Some one in your pages, I think, has said that "stoves were great savers of fuel, at the expense of human lives"—all of which is for the want of ventilation. It is a most serious fault in the construction of nine-tenths of all the school houses that are heated by stoves, that there is no *ventilation*. I have no doubt but thousands of children in the United States are annually sent to a premature grave by diseases contracted, aye, created, in school rooms. If our wise men, who sometimes make very foolish laws, would enact that every school room should be so constructed as to remedy this evil, they would for once show the world they possessed some feelings of humanity at least. Daniel B. Thompson, of Montpelier, Vt., author of "Locke Amsden," is worthy to be remembered by every child in America, for the beautiful manner in which he has illustrated the subject of ventilating school houses.

[American Agriculturist.

THE DISCOVERY OF HERCULANEUM. In noticing the wells of ancient Italy, we may refer to a circumstance which although trivial in itself, led to the most surprising discovery that has ever taken place on this globe, and one which in the interest it has excited is unexampled. In the early part of the eighteenth century, 1711, an Italian peasant while *digging a* well near his cottage, found some fragments of colored marble. These attracting attention, led to farther excavation, when a statue of Hercules was disinterred, and shortly afterward a mutilated one of Cleopatra. These specimens of ancient art were found at a considerable depth below the surface, and in a place which subsequently proved to be a temple situated in the centre of the ancient City of Herculaneum! This city was overwhelmed with ashes and lava, during an eruption of Vesuvius, A. D. 79, being the same in which the elder Pliny perished, who was suffocated with sulphurous vapors, like Lot's wife in a similar calamity. Herculaneum therefore had been buried 1630 years! and while every memorial of it was lost, and even the site unknown, it was thus suddenly, by a resurrection then unparalleled in the annals of the world, brought again to light; and streets, temples, houses, statues, paintings, jewelry, professional implements, kitchen utensils, and other articles connected with ancient domestic life, were to be seen arranged, as when their owners were actively moving among them. Even the skeletons of some of the inhabitants were found; one near the threshold of his door, with a bag of money in his hand and apparently in the act of escaping.

The light which this important discovery reflected upon numerous subjects connected with the ancients, has greatly eclipsed all previous sources of information; and as regards some of the arts of the Romans, the information thus obtained may be considered almost as full and satisfactory as if one of their mechanics had risen from the dead and described them.

Among the early discoveries made in this City of Hercules, (it having been founded by or in honor of him 1250, B. C.) not the least interesting is one of its public wells; which having been covered by an arch and surrounded by a curb, the ashes were excluded. This well was found in a high state of preservation—it still contains excellent water, and is in the same condition as when the last females retired from it, bearing vases of its water to their dwellings, and probably on the evening that preceded the calamity which drove them from it for ever.—[Ewbank's Hydraulics.

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